THE CHRISTIAN REVIEW.

No. XII.

DECEMBER, 1838.

ARTICLE I.

THE FORMATION OF CHARACTER WITH REFERENCE TO OUR INSTITUTIONS AND STATE OF SOCIETY.

THE great interests of society will soon fall to the care of those who are now young. Theirs will be the duty of guarding our liberty, sustaining our free institutions, improving and elevating our national character, and carrying our country forward in the course of happiness and greatness which now lies open before her. They will shortly fill the places of trust and power, and their influence will be felt and their example followed for good or for evil. What shall be the character of those, on whom such duties and responsibilities devolve, is matter of deep concern. That character should be deliberately formed; it should be the work of self-discipline and care. Sterling character is not a plant, which shoots up in a day, nor a bubble, which sparkles for a moment in the sun, and then vanishes in the air. A happy effort or fortunate achievement does not form it. A puff of breath cannot give it or take it away. It is of a slower growth and of more enduring quality. It is the great work of life, and will last through eternity. Adventitious circumstances are continually giving to individuals an importance and a name which they have never earned, and cannot long possess. Wealth, with its equipage and trappings, attracts notice, and draws about it dependents and flatterers. Party influence, or popular favor, may elevate to office, and confer a temporary distinction and power. But these are extrinsic circumstances; they enter not into the man; they make no part of the character. The man of wealth or of office, who is flattered and admired to-day, will find to-morrow, when his wealth or his office is gone, that all is gone, and "none so poor to do him reverence."

Real life is constantly presenting us with changes of individual consequence and position, as singular and sudden as the shifting scenes of the drama. The actors in these scenes are the creatures of accident; accident raises and accident depresses They look only to external circumstances out of, and beyond themselves. They are carried about by every breeze, dependent upon chance for their course, and upon chance for their end. They have no sterling worth, no valuable, enduring qualities, no fixed, distinctive character. Every thing of sure and permanent value belonging to man, must be found within himself, in the qualities of the mind, in what constitutes his real character. It is peculiar to man to be able to command the faculties of his own soul. He can control, cultivate, and improve the powers which God has given him. The oak springs up from the acorn, strikes its roots deep in the earth, lifts its head to the skies, spreads its branches wide, and battles with the tempest, by the fixed laws of its nature; but it acts not upon itself, it labors not for its own development. The bird builds its nest by the instinct of its nature; it examines no models, pepares no plans, takes no instructions. There is no progress, no regular improvement, from the tent of skins to the palace of marble. Such is the condition of the individuals and the races of the mute creation. They know not their own powers, and seek not to improve them. Generation succeeds generation, governed by the same instincts, doing the same things, and stopping at the same limits. Their history is marked by no periods of degeneracy, or extraordinary advancement; they live, range the fields allotted to them, pass off, and are lost and extinguished in the general mass of inanimate matter.

Man is distinguished by his reason and capacity for improvement. His physical frame, though fearfully and wonderfully made, will return to its native dust, and resolve itself into its original elements. But he is endued with intellectual and moral powers, capable of endless progression in virtue and knowledge; powers which place him "a little lower than the angels." But he possesses also passions and appetites, which may deprave and degrade him. The improvement and control of these

powers and passions are committed to his own care. Each individual is master of himself. He may improve or he may waste the powers committed to him; he may elevate or he may degrade himself. Aids and encouragements there may be, but each one's intellectual and moral culture must be essentially his own work. There is no richer or nobler field of labor. No one can have better or higher employment, than the culture of his own mind. There are no choicer fruits than those of the intellect and the heart. But these fruits are not to be gathered without discipline and care. To regulate the passions, to bring out in full and just proportions the powers of the intellect and the qualities of the heart, must be the work of steady and unwearied discipline. There must be no yielding to difficulties, no sinking under fatigue, in this work. Things

without must yield to those within.

To develop and improve the powers of the mind is the great duty, and should be the great business, of life. There are, no doubt, differences in the original structures and endowments of different minds. These differences manifest themselves from the earliest periods of life. But still, the differences, which distinguish the characters of the great mass of mankind, are the result of different influences and cultures. Men's characters are what they themselves have made them. The materials are furnished by nature, but the building, with all its fitness, beauty and grandeur, must be reared by man's labor; and though the foundation is laid on the earth, the top will reach the heavens. Early impressions and habits exert a powerful influence upon the future character. To awaken right feelings, and give a right direction to the mind at the outset of life, is of the highest importance. He, who reaches manhood with habits of sobriety and industry, with a desire for improvement, and a fixed resolution to pursue the path of usefulness and duty, affords an earnest to fond and expectant friends, that his course through life will be virtuous, manly and honorable. But he, who has wasted the bright and sunny days of his youth, may be roused to redeem his lost time, and improve his neglected powers; while he, who has started from the goal with fair promises of gaining the prize, may falter and fall by the way. These things may happen. The one, therefore, should not be abandoned to despair, nor the other cease from his watchfulness and toil. Our country presents the best means and the highest encouragement for forming the most useful and elevated character. Our republic

never appears more interesting, or more deserving of our attachment, than when viewed as a field for the culture and employment of the best and highest qualities of the intellect and We have a country vast in extent, stretching through various climates, wild and charming in its scenery, rich and beautiful in its vegetation; majestic rivers, for thousands of miles, flow through it, mighty lakes spread out in its midst, and the ocean washes its border. Art has been busy at her labors, and her wonderful works are every where around us, ministering to our wants, convenience and wealth. have a free constitution of government. The right of selfgovernment has been vindicated and established. The great principle, that government is designed for the benefit of the governed, and not of the governors, is here fully understood and acted on. The people are their own masters, subject to no restraints but such as they impose on themselves, for their own good. Here are no political servitude and oppression, which paralyze and debase the mind. Every man is free,—free to put forth his best and highest powers, for noble and generous objects,—free to labor to elevate himself and the community to which he belongs,—free to work out his own improvement and happiness, and to impart aid and encouragement to others. Here are no hereditary privileges. All the objects and pursuits of life are open and accessible equally to all. Here are no claims to distinction, but such as are founded on merit. Every man is the maker of his own fortune. The poor and the friendless encounter no obstacles to their advancement, but such as are accidental, and may be overcome by their own efforts. In the great competitions of life, all start free and equal, and each must depend on himself for success. mind and conscience are free. There is no power which can interfere with any man's conviction of right and duty. Every man is master of his own thoughts. There is no arm which can reach or curb his spirit. He may search for truth, and cherish and enjoy it himself, and impart it freely to others. The living voice may speak without fear or restraint, and the press may spread, through the length and breadth of the land, whatever any one deems useful and important to be known. Every facility for inculcating truth, for imparting knowledge, for the action of mind upon mind, is here enjoyed.

Our nation, though young as a nation, did not commence her existence in the infancy of humanity, or at the dawning of civilization. She took her rank among the nations of the earth in an age of civilization and refinement, with all the advantages of the learning, arts and improvements both of ancient and modern times. She belongs to a noble and gifted race of men, -men capable of achieving whatever human intellect and human effort can achieve. But what are such a country, such a government and such a race of men to effect? What are the great objects, what the great good, to be produced? Here will doubtless be great physical strength; millions will be added to millions of the population. Swarming multitudes will cover the hills, the plains, the waters. The forests will fall before The stir and bustle of business will be every where heard; the marts of trade will be thronged, the channels of communication crowded. Here will be wealth in all its forms, and in great profusion. Populous cities, princely dwellings, ornamented grounds, splendid equipages, luxury and ease, and all which wealth can give, will be here.

But there are higher objects than these to be accomplished. The peculiar value of our position, and of our institutions, must be shown, in developing the power of the human mind, and elevating the human character. Improvement in outward condition will not do justice to our privileges, nor fulfil our true destiny. The value of freedom must be shown, in the character of the people; not in what they possess, but in what they are; not in their knowledge merely, but in their principles and

conduct; in the whole intellectual and moral man.

"What constitutes a state?

Not high raised battlement or labored mound,
Thick wall or moated gate;

Not cities proud, with spires and turrets crowned

Not bays and broad-armed ports,

Where, laughing at the storm, rich navies ride, Not starred and spangled courts,

Where low-browed baseness wafts perfume to pride. No:—men, high-minded men,

With powers as far above dull brutes endued In forest, brake or den,

As beasts excel cold rocks and brambles rude; Men, who their duties know,

But know their rights, and knowing, dare maintain, Prevent the long-aimed blow,

And crush the tyrant, while they rend the chain: These constitute a state."

Parchment forms of government, however wise and excel-

lent, however well they may be calculated to secure rights and liberty, will not of themselves form a people's character. Rulers can protect from foreign foes, secure internal peace and order, defend individuals from wrong and aggression, furnish the means of improvement, and give to every one the free exercise and benefit of his own powers. They can do more. They can exhibit an example of a sacred regard for justice, of magnanimity, of a desire to perform faithfully every duty. But, in a country like ours, the rulers will take their characters from the people, and not the people from the rulers. They are but the people's servants, designated by their voice, dependent on their will, and will bear the impress of their character.

Not only the administration, but the existence of the government itself, depends on the character of the people. In forming that character every individual must take a part. answerable for himself and the influence he can exert upon Every man is, to some extent, a public man; he has duties affecting the public interest to perform, and he should cherish a public spirit, a care and concern for the public weal. Whether freedom is worth possessing, or is worth the toil and care of maintaining it, whether the people can safely be trusted with the government of themselves, or whether they must be governed by hereditary rulers, in whose appointment they have no voice, are not questions open to discussion in this country. They may be debated in other countries, under other circumstances, and by other people, but here they are settled. Every man here knows and feels the value of free institutions. He, who has been accustomed to commune with his own free spirit, to give utterance to his own thoughts, regulate his own actions, seek his own happiness, needs not to be taught the worth of the privileges of a freeman.

How these privileges may be preserved, and how he shall perform his own duty in securing their continuance, becomes each one to consider. The temple of our liberty cannot be defended and sustained by any single arm. To stand securely, it must be surrounded and guarded by a watchful, intelligent and virtuous community. The power is with the people, and upon them every thing depends. Every individual makes a part of the great body to whom are committed the destinies of the country, and, as such constituent part, he has an important trust committed to him, and high duties to perform. His character should be formed to correspond with his position as an Ameri-

can citizen. He should cherish in his own bosom those principles and feelings, which properly belong to our free institutions, and are essential to their support. The individual character should be such as may be safely impressed on the public. The pride of place, and contempt of inferiors, which belong to hereditary rank, can have no place here. Learning, fortune, office, will receive due consideration and respect, but they must not expect or require slavish submission. The gifts of fortune, and the powers of mind must be held and enjoyed with republican simplicity, and a regard to that equality of rights which is at the foundation of our institutions. This is right, and should be so. Individual merit should and will be encouraged; but neither individuals nor classes should be depressed. Our theory of government requires, that all classes should be elevated, and none debased. Individuals may enjoy all the benefits and blessings which earth can give, but they must regard the rights of others.

The allowance of the just claims of all, does not require the sacrifice of the rights or self-respect of any. The elevation of the inferior classes is a great object to be accomplished. But no man of real worth will entertain any fear that his own just importance will be diminished by the respect paid to others. In governments, where rulers are hereditary and the people have no part in public concerns, private individuals have no active political duties to perform. Their only duty is submission,—inert, torpid submission. They have tranquillity and repose, but they are the tranquillity and repose of death.

The duties of an American citizen are active and animating. He may not, without guilt, be indifferent to public concerns. He must cherish and maintain, as an essential part of his character, a public spirit, a lively regard for the national interests and safety. This must be as fixed and active a principle, as a regard for justice, integrity, or any other duty. This should belong to the character of every man, whatever may be his profession or situation in life. It should actuate all classes of the community, the laborer and the man of leisure, the poor and the rich, the learned and the ignorant. There are none so high and none so low as to be exempt from this duty. It belongs not to the layman only; but the messenger of Heaven, when he performs his daily walks of charity and kindness, and when he ministers at the altar of his God, may not forget the interests of his country. But men are too apt, in their eager

pursuit of their private interests, to forget the relation they sustain to the community. It is painful and disheartening to see men who have grown to affluence and ease under the influence of free institutions, reposing in security under the protection of these institutions, and yet will not raise a finger or give a thought, to preserve and perpetuate the privileges to which they

owe every thing they possess and enjoy.

Let us not be understood as exhorting to partisanship; that is our bane: we insist only on that sincere, intelligent regard for the public good, which is consistent with the character and duties of every calling and condition in life. We would inculcate that elevated patriotism, which is the noblest trait in the character of a citizen, infinitely above all the narrow and selfish views and interests of party. We need not seek in foreign counties, nor in ancient times, for examples of such pa-It beams from the pages of our own history. To it we owe the blessings and privileges we enjoy, and by it, alone, they can be preserved. Ir should be cherished in private life. It has been said, "the post of honor is a private station." It may, with much truth and propriety be said, that with us the post of usefulness and influence is a private station. Public life may be entered on as a field of duty, or it may be sought as the road to personal aggrandizement and power. Different motives and feelings doubtless influence different individuals. But he, who would expand his own heart, and perfect his own character, by interesting himself in the good of the whole community, will find in private life sufficient opportunity. Whatever can be done to ensure wise and virtuous rulers, may be done by those in private life. Whatever can be done to enlighten and improve the great body of the people, must be mainly done by private effort. Reason and persuasion, by speech and by the press, are the instruments to be used in this work, and these can be wielded by private hands. Whatever intellectual and moral power can do to improve and adorn society, can be done by the private citizen. He can impart knowledge, correct errors, inculcate sound principles and good feelings. can infuse into society his own thoughts, principles and affections, and impress the image of his own mind upon the public. It is by this action of mind upon mind only, that the public character can be improved. The man in office is subject to many embarrassments and restraints. He is dependent on the public opinion for his place, and may be strongly tempted to conform to that opinion, against his own convictions, rather than to oppose and endeavor to correct it. The man in private life has fewer hindrances to free and fearless action. Regarding only the public good, he will be ready, if need be, in pursuit of that object, to resist the public itself. The courage to oppose, steadily and manfully, the public opinion, on fit occasions, is a trait of character of the highest value in a community like ours. It is a great and dangerous mistake, to suppose, that public opinion must be always right. It cannot be so. Reason and history show, that it is not so. Public opinion springs up under the influence of excitement and mistake; it is taken from popular individuals, without due examination and thought. Many causes may give rise to an erroneous public opinion. abundantly shown by experience. We do not mean to question the capacity and competency of the people to manage their own affairs, and sustain their own institutions. We have entire faith and confidence in the people. We can lend no ear to doubts or denials of their capacity for self-government. If they cannot be trusted with the guardianship of their own best interests, trust can be reposed no where. Still, they do and will often err; they often want foresight, and learn their error only by their suffering. We rely upon their ultimate correctness.

But public opinion is not to be taken as infallible. When it claims a right to control all private judgment, and to hold all private opinion in subjection to itself, the claim must be resisted. Individual thought and opinion must be wholly free and independent. He is not free, who fears to think and express his thoughts, according to the dictates of his understanding and conscience. No matter whether he be restrained by written or unwritten law, by legislative enactment or public opinion, whether the punishment be fine and imprisonment, or persecution and disgrace, if the restraint exist, there are servitude and oppression, which debase the individual mind and character. The public good requires, that individual thoughts and opinions should be freely and fearlessly expressed. It is in this way only, that the public mind can be enlightened and public opinion corrected. There have been men in our own country, whose independence of mind was too stern and lofty to be subdued by any popular sentiment. They little heeded that present popularity, which has been justly called "the echo of folly, and shadow of renown." They acted upon high and noble principles, and were influenced by the dictates of their understandings and consciences, rather than by calculations of expediency and profit. The present times require, that their

spirit should be imbibed, and their example followed.

Public opinion and party discipline threaten to overawe private judgment, and overthrow the independence of the individual mind. It is coming to be thought an offence, for a man to think and act for himself. He is required to take his opinion from his party or the multitude around him, and to act in accordance with their views. To act independently, however conscientiously and uprightly, exposes a man to crimination and reproach. This is tyranny over the mind. It is inconsistent with the spirit of our institutions, unjust and oppressive, and should be unyieldingly opposed. A disposition to maintain private opinion against prevailing sentiments, is certainly not a characteristic of our times. He, who chimes in with the popular sentiment, lends his hand to carry forward popular measures, adopts current fashions and habits, raises his voice to laud the favorites of the day, may sail on a smooth sea, wafted by a popular breeze. To oppose popular errors, requires moral qualities of a high order. There must be something of the spirit of the martyr. There must be a high sense of duty, self-sacrifice, firmness of purpose, and patience under injuries. The value of such a character is not rightly understood and appreciated. He who will expose himself to the storm of popular censure and indignation, for the honest purpose of maintaining truth, is a public benefactor. It is such an one only who can impress the image of his own mind on society and on the age.

But he, who stands up manfully to avow and maintain his own opinion, against friends and against foes, expects that not only his opinions but his character will be assailed. He expects to be abused by the public press. There are, at the present day, but too many proofs of the licentiousness of the press. The mind is sickened by the daily publications, which offend against taste, against morals, and against truth. Bad passions are addressed, and bad principles inculcated. The abuse of private character, unjust censure of individual conduct, injurious comments on opinions and works, are continually spread before us. These, doubtless, are evils,—evils resulting from the abuse of the press. But still, the press must be free. Notwithstanding its abuses, it is a powerful and essential en-

gine in support of liberty; you cannot impose shackles on the press, without impairing its power of doing good. In this country, and under our institutions, it must be free; we cannot with safety impose any restraints on its freedom. We must content ourselves in the belief, that, in the conflicts between truth and error, in a fair and open field, truth will ultimately prevail. Men of sound and upright character need not fear the assaults of the press. Sensitive minds may be pained, the feelings may be wounded, repose may be disturbed by reckless crimination and wanton abuse, but sound, substantial character will stand firm and erect against unjust attacks. The licentiousness of the press works, to a great extent, its own remedy. It destroys the force and authority of attacks upon private character. It is not in the power of the press, by whatever motive, or by whomsoever it may be moved, to overthrow a character earned and established by a well-spent life. The man of genuine worth, in a good cause, may stand up fearlessly against a whole park of presses. They may involve him in smoke and dust for a time; but those will be cleared away, and he will come forth unharmed.

The power and discipline of party exert a disastrous influence over private judgment and personal independence. The man, who thinks and acts for himself, who manfully opposes measures he cannot honestly approve, and combats principles which he cannot in conscience adopt, instead of receiving the homage justly due to his integrity, is but too commonly denounced and treated as a culprit. The claim of party, that the honest convictions of the mind must yield to party interests, is unjust and absurd. Submissively to wear the yoke of party discipline is degradation. The mind is corrupted and debased, that yields its convictions to party menace, or party persuasion. What boots it, that there are no chains on the limbs, if the mind be

enslaved?

In forming the character, the comparative value of intellectual and moral qualities should be well considered. Education may reach and improve the heart as well as the head. Moral qualities are as properly the objects of culture as the intellectual. On moral culture, the happiness of the individual and the good of society depend. Yet mankind are prone to overlook and forget the worth of moral qualities, in their admiration of the manifestations of intellectual power. It is unhappily but too common, that, in the world's view intellectual greatness sancti-

fies follies and vices. Yet it is true, and that truth should be written on every heart, that there is no true greatness disconnected from moral goodness. Can he be great, who is the slave of grovelling passions? Can he be great, whose thoughts reach not beyond himself, who aims at nothing better or higher than his own personal advancement and power? Can he be great, whatever else he may have learned, or whatever else he may have done, who has not learned to perform steadily and faithfully the great duties of life? It is an affecting truth, that men of intellectual superiority have too frequently been wanting in high moral qualities. It is melancholy to see highly gifted minds waste their powers in the pursuit of objects of vulgar ambition, living for themselves and themselves only; and, at the close of life, leaving the world no better, and perhaps

worse, that they have lived in it.

Intellectual power is a glorious possession, but may become worse than valueless, unless connected with moral principle. The qualities of the heart, rather than of the head, render the individual happy in himself, and useful to others. He, who would well sustain the conflicts and trials of life, must cherish moral qualities. He, who would guard himself against the dangerous temptations of prosperity, must look to his moral culture. He who would identify himself with the best interests and happiness of his country, leave on record the proofs a useful life, and an example which may serve to improve and guide posterity, must aim at high moral attainments. The common avocations and pursuits of life have little tendency to direct our thoughts to our own moral condition. Outward objects are continually claiming our attention, and carrying us away from ourselves. But, to acquire that pure and elevated character which is the best possession, and those moral qualities which constitute the highest dignity and greatness of man's nature, the mind must become acquainted with itself, must develop its own powers, by self-contemplation and self-discipline.

The great objects of our civil institutions cannot be accomplished without the controlling influence of moral principle. It is often repeated, that the preservation of our government depends on the intelligence and virtue of the people. This is doubtless true, but it is to be feared, that the indispensable necessity of virtue in the people is not sufficiently felt. The path of history is strewed with the ruins of free government, destroyed by the vices and excesses of the people. Our secu-

rity against similar vices and a similar fate can be found only in moral principle, enforced by the authority of Christianity. Popular education is the favorite object of the present time. Lyceums, lectures, libraries of useful knowledge, and other plans and institutions, have been devised and established, to reach and enlighten all ages and classes of the community. But there is too much reason to believe, that moral has not kept pace with intellectual education. It is not so much the knowledge of duty, as the motive and disposition to perform it, which are wanted. The people may be enlightened, without being virtuous. In France, it has been ascertained to be a fact, that in the best educated departments there is the most vice and crime. It would seem, therefore, that knowledge, instead of making a people better, may actually make them worse. There is nothing strange or incredible in this. Knowledge increases the capacity of doing either good or evil, and if it be not under the influence of moral principle, it may be productive of evil. The knowledge possessed by the great mass of the people may be made to minister to their vices and passions, instead of being used to aid them in the discharge of their duty. It may be used for the destruction rather than for the support of free institutions.

Learned and refined nations have fallen victims to their vices. Our institutions may be undermined and destroyed as effectually by the vices of an enlightened and refined people, as by the violence of an ignorant people. Too much stress, therefore, must not be laid on merely enlightening the people. To purify and elevate their moral character is the paramount object to be accomplished. In comparison with this, the increase in numbers, in wealth, in facilities of communication, and all other outward improvements, are as nothing. This subject should occupy the thoughts and the labors of every lover of his country, in private and in public life. In promoting this object, the educated men of our country have high duties and responsibilities to fulfil. They fill the various learned professions, and their influence in society enables them to accomplish great good. It is not the duty of clergymen alone to labor to improve the public morals. Laymen also have duties to perform. Their hand should aid, and their voice cheer on the efforts for moral improvement. The example of educated and professional men is of great importance. The daily lives of such men are continually exerting an influence upon the morals of society. They are, in this way, constantly doing good or evil. If they manifest a sacred regard to their moral obligations, and faithfully perform their moral duties, they are advancing the moral character of the community; if they are regardless of these duties, they are corrupting the community. Public men have a deep accountability for the influence they exert on the public morals. The idea, that the private character of a public man is unimportant, is a great and a dangerous error. The influence of his example will be deeply and widely felt. He may, by encouraging vice, by lowering the standard of public morals, by weakening the bond which binds men to their duty, do an injury to the country, for which no amount of intellectual power can make amends. What avail his labors in enlightening the head, if he corrupt the heart? What avail his labors to purify the stream, if he poison the fountain?

The late Mr. Wilberforce, in the early part of his life, recorded his sense of his own duty in these words; "God has set before me the reformation of my country's manners." For this object he steadily and assiduously labored, through a long and eventful life. He improved the moral character of his age, not only by his unbounded philanthropic labors, and his writings, but by his example. His moral purity was not exhibited in private life only. He was for more than forty years a prominent member of the British Commons, he lived in memorable times, he acted upon great and interesting occasions, and at all times, and in relation to all subjects, he was governed by a sense of duty and the dictates of conscience, which neither private friendship nor party discipline could in the least degree control. With him conscience was supreme, and duty every thing. He was often placed in circumstances where the strength of his principles was severely tried, but it never failed.

This is not the occasion to speak of his glorious triumph in the great cause to which he devoted the unremitting labor of twenty years. In his labors to improve the moral character of society his example is invaluable. It is a noble and admirable model, worthy of all imitation. It is eminently calculated to do good in our times and in our country. His example, also, happily illustrates the importance and authority which a high moral character gives to a public man. Though he distinctly renounced all allegiance to party, yet respect for his personal character gave him a weight and an influence next to the great leaders of the parties themselves. He was a man of wealth, of

admitted ability, he was acting a distinguished part on the great national theatre of fame and ambition; yet he assiduously employed his wealth, his talents, his time, his influence, not for the selfish purpose of personal fame and advancement, but to improve and elevate the character of his countrymen. He wrote for the benefit of the higher and middle classes, he labored for the poor and depressed. He lived at a period remarkable for great statesmen; their fame has filled the world.

But the fame of leading parties, and commanding senates is of little virtue compared with that of purifying and exalting the

moral character of a nation.

ARTICLE II.

LIFE OF WILBERFORCE.

The Life of WILLIAM WILBERFORCE, by his Sons, Robert Isaac Wilberforce, M. A., and Samuel Wilberforce, M. A. In five volumes. London.

Horace informs us, what, to be sure, we should have known well enough if he had not informed us, that many a hero has lived before Agamemnon, who has sunk down into oblivion because he found no poet to record his achievements. The race of epic poets has perished. No man now hopes to become the hero of an epic poem, and no one expects to create any other sensation, than may suffice "to point a moral, or adorn a tale." We live in a matter-of-fact age. Men act more in prose, and in prose are their deeds recorded. A man may think himself favored of the muses, if they bestow a sonnet on his memory or furnish a stanza for his tombstone. Lord Byron's Ode to Napoleon is, we believe, the only garland with which the nine have condescended to adorn the urn of the victor of Marengo. The conqueror of Waterloo has, we believe, scarcely yet received a ballad at their hands.

But, while poetry has neglected the distinguished men of later times, prose has certainly held them in due honor. The press teems with biography of every sort, kind and description. Soldiers and statesmen, clergymen and laymen, poets and orators, actors and artificers, all furnish materials for biography. Nor is this all. It seems to be universally conceded, that every one can write biography. Docti indoctique scribimus. Hence, there is no fear of a man's name being lost to posterity, if a volume of his memoirs can redeem it from oblivion. Or, to tell the honest truth, in a few words, there is a great deal too much of this sort of matter written, and there are great mistakes as to the manner in which a work of this kind should be composed.

To go into an extended discussion of a topic merely incidental to our present design is not our intention. We must be allowed, however, briefly to protest against two very common errors, into which biographers have fallen; and thus to do what may be in our power towards improving this most interesting portion of our literature.

When Hayley published his life of Cowper, he did very little else than arrange the poet's letters in chronological order, and add here and there, a connecting paragraph. In order, we suppose, to give a reason for doing what he could scarcely have avoided doing, had he chosen, in his preface, he tells us, that he intends to make "Cowper his own biographer," by allowing him to tell his own story for himself. Cowper's life had but few incidents. It was almost all transacted within the limits of Olney and Weston Underwood; and the greater part of it even within the walls of a single house, or the limits of a small enclosure. He, however, wrote frequently to his friends, and narrated, from time to time, the little events which occurred under his own observation. It, moreover, so happened, that he was the best letter-writer in our own and perhaps in any language. Hence the plan of Hayley was completely successful. Cowper's letters really told all that could be known of his history, and told it in a way which left nothing to be desired.

The success of this labor-saving device, as might be expected, brought it immediately into favor, and greatly multiplied the biographical treasures of our language. From henceforth, the life of any one could be written, and what was better still, any one could write it. The task of a biographer was the lightest of which it is possible to conceive. He need know nothing of his hero's character or actions, he need neither explain any thing, nor write any thing; he has only to announce that his hero is to be his own biographer, and then arrange his letters in chronological order, inserting here and there a note from a diary, or a memorandum from the blank leaf of an old book,

and the work is done, the volume is completed; and the public is invited to buy and read, though, unfortunately, it is not

"without money nor without price." Now we protest most seriously against this mode of writing biography. We beg leave to ask, where is there the man who ever dreams, when he is writing to A, B, C, and D, in the hurry of business, or in the thoughtlessness of confidence, that he is writing memoirs of himself? Of whom, excepting those whose life has been passed in official stations, would the correspondence convey even the remotest correct conception? General Washington's and Lord Wellington's correspondence may furnish memoirs of their authors; but of how few men could this be said with truth? Letter-writing was never intended for such a purpose, and to such a purpose it never should be The same may be said of diaries, and private memoranda, and notes, made in haste for the use of the author him-They ought not to be profaned by the public gaze; and when gazed upon, they too frequently bewilder and mislead, rather than illustrate or instruct.

Another misfortune, to which biography has been liable is, that the life of a man is too frequently written nowadays by his nearest relatives. In biography, we desire, first of all, truth. But the truth can rarely be told by near relatives. In courts of justice, near relatives are excused from testifying. For the same reason, when a life is to be written, with respect to which there is liable to occur a difference of opinion, such relatives should excuse themselves from the duties of biographers. son ought not to sit in judgment on the character, and actions, and motives, of his father. It is unfilial and irreverent. He may defend his father's fame, but he cannot decide upon his merits; much less lay bare his peculiarities, or sit in judgment upon the relative value of his and other men's achievements. And, as this must frequently be done by a biographer, we are of the opinion, that the labor of writing the life of a distinguished man had better be confided to an unprejudiced hand.

We regret to say, that the work before us is liable to the full weight of objection, which arises from both of these sources. In the first place, these worthy gentlemen have resolved to make their father "his own biographer." For the accomplishment of this object, they suppose themselves abundantly supplied with materials. Mr. Wilberforce kept, for the greater part of his life, two diaries; the one a record of passing incidents,

scratched down at the instant, mere verbal memoranda; the other a record of his religious experience. He also wrote, as it would seem, myriads of letters. These volumes are made up almost exclusively from these two sources. The diaries are used most freely, the letters sparingly; but both of them are entirely inadequate to give us any conception of the character of the man.

To give the reader a specimen of the sort of entries with which these volumes are filled, we subjoin a few extracts taken at random:

"Feb. 1. Dined at Lord C.'s; poor man, he very indifferent and feeble,—said 'I am as good a Christian as you,' in a way that showed that his mind was directed to serious subjects. 2. Met house after recess. 4. Memorial of slave committee. 5. Dined at Lambeth, with Speaker and Eliot,—public day. Drove about with Speaker, then home to Storey and Clarkson. 7. Began committee. 10. Slave friends' day. Granville Sharp and various evidence, dined. 13. Blessed be God for Sunday. Scott,—an excellent sermon."—Vol. I.

"Saturday, Dec. 2. Dined at Speaker's; large party, talked much with Pitt. Hatsell speaking of general corruption. 7. Dined at home,—Morton, Pitt, Colquboun and others,—much talk about police and assessed taxes,—storm louder and louder. Colquboun speaks of it as a most unfortunate plan. 8. Anxious in the night about politics. Interview with Pitt,—House,—Much discussion with Henry Thornton," &c. &c.—Vol. II, p. 246.

"On looking back, what sad proofs have I had lately of the inward workings of ambition, on seeing others, once my equals or even my inferiors, rise to situations of high worldly rank, station, power and splendor! I bless God, I do not acquiesce in these vicious tempers, but strive against them, and I hope not in vain. Remember, O my soul, that 'no man can serve two masters.' Have I not a better portion than this world can bestow? Would not a still higher station place both me and my children in less favorable circumstances for making our calling and election sure? Covet not then, O my soul, these objects of worldly anxiety. Let God be thy portion, and seek the true riches, the glory and honor which are connected with immortality. Yet turn not from those who have these honors with cynical or envious malignity, but rejoice in their temporal comfort and gratification, while you pray for them, and strive to do them good, by preventing them from being injured by their exaltation."—Vol. III, pp. 209, 210.

Again:

"Dec. 7. Breakfasters numerous, and not clear from company till time to go to British and Foreign Bible Society's monthly committee meeting, to get a grant of Testaments for the West Indies; two thousand willingly granted. To Babington's, and wrote letters. Met Butterworth fresh from Ireland; his communications show sad hos-

tility of mind between Protestants and Roman Catholics. Then House. Moving for papers about slave trade at Cape and Mauritius. Lord Wellington's grant of £100,000 to buy an estate, in debate. Burdett was Cobbett, and Whitbread took a different line. After house, a discussion at Henry Thornton's with Babington, the Dean and Stephen. At night, home with the Dean. 8. Fuller, of Kettering, breakfasted and talked much of East India gospel communication plan. Then town, manufactures, committee.—Duke of Kent in chair, and very civil. Then Hatchard's, letters,—home to dinner. Stephen, Simeon, the Dean and others.—The house engaged on Lord Stanhope's bullion bill, a most intricate question.—We are trying to stir up a spirit to relieve the poor. 12. Forced to dine with the Duke of Gloucester. One of his mixed parties, Lord Sidmouth,—Vansittart,—Hastings, quite aged. All splendid,—Lord Sidmouth clever. Sheridan said of a person whom Sidmouth does not like, 'O he has an iron heart, but Lord Sidmouth has a fine spirit.' 14. To town, to find out about Dr. B., from Yarmouth, who had written for £20, without which, he and his wife would be ruined,—could learn nothing, so sent it doubtingly. African institution, and home. Voice not well to-day. Duchess of York took my antelope," &c. &c. —Vol. IV, pp. 88, 89.

Again:

"17. A very large and miscellaneous company of breakfasters. Afterwards called on —, at Holland House. Shown up to Lady Holland, under the name of its being Lord Holland. She pressed me to come to breakfast. I see plainly, that — and — pay the price of civility to her for their kind reception at Holland House. But it may be out of good will to Lord Holland, who is truly fascinating, having something of his uncle's good humor. 18. Early with Lord Liverpool, about Boyd's business,—£6000 the sum fixed on. House on Tierney's motion, till all over. By far the largest number that ever was known, 354 (amongst whom I myself) against 178, about 24 paired off, 4 tellers and Speaker. 24. House on secret committee. Report about the currency. Tierney very bitter, Peel very good,—all but at the last, excellent. Adjourned. 25. House, resumed debate, and at last opposition persuaded to be quiet. 26. Canistered as I went to the house. Sir C. Monck about Parga. A horrid story. Castlereagh gives the papers, but no hopes of preserving from the Turks a place which they will give Ali Pacha, that bloody tyrant. 27. Large party. Breakfasters. — strange assortment. Lady Holland sends me O'Meara's book."—Vol. V, pp. 26, 27.

Such are the specimens taken almost at random, one from each of the five volumes. One of them,—that from the third volume,—is from Mr. W.'s religious journal, the rest are from his diary of passing occurrences. We have given them, that our readers may observe the manner in which Mr. Wilberforce's life was spent, in the daily routine of business, and also, that they may admire the lovely temper of mind with which he

passed through this incessant bustle, but especially that they may themselves bear witness to the manner in which these gentlemen have supposed a life of their father should be written. The greater part of the book is really made of such extracts as the above. Notes, which Wilberforce probably never looked at after they were written, and which he much less supposed any one else would ever look at, are set before the world as the history of his life, and in this manner, Poor Fellow! he is made to be his own biographer. With his habitual regard for the feelings of others, we suppose that he would almost shudder in his grave, at the publication of the unkind reflection on the

Holland family, contained in the last extract.

We had always supposed, that, in order to give to the world a conception of any distinguished character, it was necessary to set forth his transactions, his achievements, his res gesta, whatever he had done to make the world wiser, or happier, or We supposed, that this could not be done without some exhibition of the circumstances under which he acted, the forces by which he was opposed, the resources which he had at command, the manner in which he employed them, with every other item of information which would enable the reader to form some estimate of the part really performed by the hero. But of all this, we regret to say, there is not a word in the volumes before us. Whether the authors did not conceive themselves capable of estimating their father's actions, whether they were unwilling to inform themselves, or whether, if informed, they were unwilling to take the pains necessary to do the work, we pretend not to to say. All we have to record is, that they go over the most interesting transactions of their father's life, almost without any allusion to the circumstances in which he acted, and content themselves with merely recording, page after page, from his diary or journal. Suppose some one should attempt to write a life of Wellington (provided such materials existed), by merely collating and arranging his daily passing memoranda, interspersed with here and there a letter to his intimate friends, without a single map or plan; without any information concerning either the countries in which he served, or even a description of a single battle; putting down, for instance, under the date of Waterloo, "hard battle, many killed, Lord Uxbridge wounded; never in so great peril; Blucher arrived in good time; all well at last." We ask what would the public think of such a work? Such, we regret to say, is, in substance, the work before us. It really adds almost nothing to our previous knowledge either of the transactions to which Wilberforce was a party, or of the brilliant circle of contemporaries with whom he was in the habit of daily and familiar intercourse.

We write these things with unfeigned regret. It is much pleasanter, even for a reviewer, to praise than censure. But the cause of truth requires of us to publish the impression made upon us by reading the book. The public have a right to know what they buy, under the name of a Life of Wilberforce. Nor let it be said, that we are unkind to the sons, who have erred solely from veneration to their father's memory. We love filial affection and veneration, as well as any other men. But when sons undertake to write a life of their father, and, specially, when they receive some twenty or twenty-five thousand dollars for their labor, we see no very special reason why their work should not be spoken of as it deserves. We hold filial affection to be a very sorry excuse for making the Life of Wilberforce a very dull book; while, at the same time, the opinions and characters of men, who may chance to differ from the authors, are treated with no very marked courtesy. How indeed, it has happened, that such a man as Wilberforce became the father of two sons, so diametrically opposite to himself in every attribute of character, must, we think, long remain a puzzle to Mr. Combe, and the whole Sanhedrim of phrenolo-. gists.

But it is time we had done with the book. We gladly turn to the more grateful task of giving a brief account of the illustrious individual, whose life and services it is intended to com-

memorate.

WILLIAM WILBERFORCE, only son of Robert and Elizabeth Wilberforce, was born at Hull, August 24, 1759. But one of his sisters survived infancy. She became the wife of the Rev. Dr. Clark, a respectable clergyman of the Established Church, in her native city, and after his death, the wife of Mr. Stephen, M. P., the intimate friend of her brother.

Wilberforce was, from infancy, an invalid. His frame was feeble and crooked, his stature small, and his eyes so weak, that he was obliged, through the greater part of his life, to employ

a reader and an amanuensis.

His father died when he was nine years old, and he then went to reside with his paternal uncle, William Wilberforce, at

Wimbleton. His aunt was a woman of ardent piety, and a great admirer of Whitefield. From her he seems to have received his first religious impressions; and while under her influences, he gave, it would seem, considerable evidence of

having become truly pious.

This change in his religious views alarmed his mother and grand-parents. He was quickly removed from society so dangerous to the prospects of the heir to a large fortune. On his return to Hull, every effort was made to erase from his mind every religious idea. From the age of twelve to that of seventeen, he attended the school of Pocklington, and was stimulated by his relatives to indulge in every form of dissipation, consistent, as it is called, with his rank in society.

At this period, his affections were generous and enthusiastic, his taste delicate and correct, his memory retentive, and his conversational powers far beyond his years. His voice, through life, was, as his contemporaries testify, the finest they ever heard. At this time, and for some years afterwards, he was a distinguished amateur *song-singer*. It may be well imagined, that he was already a cherished guest, at every social circle in

his neighborhood.

With these habits, he entered St. Johns College, Cambridge, October, 1776, at the age of seventeen. He was by this time a young man of very large property, and every indulgence, which the dissipation of an English university could suggest, was within his control. "I was introduced," says he, "on the first night after my arrival, to as licentious a set of men as can well be conceived. They drank hard, and their conversation was even worse than their lives." After a year, he shook himself clear of these associates, and, for the last two years of his residence at the university, he became the centre of a higher circle.

For the sake of exhibiting somewhat of the manner in which the time of a student is spent in one of the most celebrated universities of the old world, we transcribe a paragraph descriptive of his mode of living, after he dismissed his licentious companions. "Amiable, animated and hospitable, he was the universal favorite. There was no one, says the Rev. T. Gisborne, at all like him for powers of entertainment. Always fond of repartee and discussion, he seemed entirely free from conceit and vanity. He had already commenced the system of frank and simple hospitality, which marked his London life.

There was always a great Yorkshire pie in his rooms, and all were welcome to partake of it. My rooms and his were back to back, and, often, when I was raking out my fire, at ten o'clock, I heard his melodious voice calling aloud to me to come and sit with him before I went to bed. It was a dangerous thing to do, for his amusing conversation was sure to keep me up so late, that I was behindhand the next morning." He lived much of his time with the fellows of the college. "But those," says he, "with whom I was intimate, did not act towards me the part of Christians, or even of honest men. object seemed to be to make and keep me idle. If ever I appeared studious, they would say to me, 'Why in the world should a man of your fortune trouble himself with fagging?' 1 was a good classic, and acquitted myself well in the college examinations; but mathematics, which my mind greatly needed, I almost entirely neglected; and was told that I was too clever to require them. Whilst my companions were reading hard, and attending lectures, card parties and idle amusements consumed my time. The tutors would often say, within my hearing, that they were saps, but that I did all by talent." The effect of such precepts, upon an ardent and susceptible mind, can be easily conceived. Wilberforce became an impulsive, sensitive, heedless, though, we believe, not vicious, young man. The effects of this want of early discipline, were felt by him, and observed by his friends, to his latest day. He struggled hard to regain the time which had thus been squandered. He succeeded in part, but even this success, was at the cost of neglecting many of the duties to which his situation called him, and the formation of somewhat eccentric habits, which, under other circumstances, he might have easily avoided. We hope, that the tutors at Cambridge, at present, give sounder advice to their pupils. If they do not, it was evidently not without cause that the London University was established.

He left the university at the usual time, and immediately devoted himself to politics. Within a few months after he became of age, he was elected member of Parliament for his native town, Hull, in opposition to two powerful candidates, at an ex-

pense, however, of about forty thousand dollars.

At so early an age, he came to London, and was, at once, plunged into all the gaiety and dissipation of the metropolis. His income was between forty and fifty thousand dollars per annum. He was the popular representative for an important

town. His colloquial powers were brilliant, almost beyond comparison, and he was the most accomplished song-singer of his time. With these advantages, he was, of course, elected a member of all the clubs, both fashionable and political, and was known as a gay, thoughtless, gambling man of fashion. While, however, he devoted much of his time to society, he was a regular attendant upon his duties as a member of Parliament, being rarely absent from his seat, and frequently speaking upon

any subject that came within his range.

While the national sentiment was undergoing that change which brought his friend Pitt into power, Wilberforce addressed the electors of Yorkshire, in opposition to the administration. His speech was received with so great applause, that, at the dissolution of Parliament, in 1784, he immediately conceived the idea of becoming member for the county of York, perhaps the most prominent and influential seat of any in the House of Commons. Such was the popularity which he had already acquired, that he was elected by a large majority, and in op-

position to the wealth and aristocracy of the county.

This seat Mr. Wilberforce held, amidst all the collisions of party, and throughout all the changes of administration, for twenty-eight years. In the year 1812, he found the labors attendant upon a seat for so large a county too great for his enfeebled health, and increasing infirmities. He, therefore, after mature deliberation, declined a reëlection for the county, and was returned by Lord Calthorpe, a relation of Mrs. Wilberforce's, for the borough of Bramber. This last seat he continued to hold until the year 1825, when, on the twenty-second of February, he vacated his place, by accepting of the stewardship of the Chiltern Hundreds; and retired to private life, after having been, without interruption, a member of Parliament, for forty-one years.

After his retirement, Mr. Wilberforce continued to adorn and bless the circle of illustrious men, among whom he moved, until the twenty-seventh of July, 1833, when in the triumphs of faith,

he entered into his rest.

Such are the naked statistical facts in his parliamentary career. As his life was spent, almost exclusively, in parliament, it is here that we must observe him, in order to understand the man or appreciate his value. We shall, therefore, proceed to present some notices of the most important eras of his life, and confining ourselves chiefly to the view which his character presents, as a public man.

It has already been remarked, that, at a very early age, Mr. Wilberforce was elected member of Parliament for the county of York. This is the largest and most important county in Great Britain, and to represent it was to place a man in the front rank in English society. Mr. Wilberforce was rich, eloquent and ambitious; he was the intimate friend of Pitt, a minister who possessed the confidence both of the king and the country, to a degree that has no parallel in English history; and he had, by his own efforts, raised himself, almost in boyhood, to a very prominent situation as a politician and statesman. At this time, as every one must perceive, every avenue to rank and power was open before him. It seemed only necessary, that he should commit himself to the current, and he would be wafted, almost without effort, to any political eminence which a reasonable man could desire. "Upon the prorogation of Parliament, he went down into the North, and presented himself at York, as the joy of the races; spent his twenty-fifth birth-day at the top wave and highest flow of those frivolous amusements, which had swallowed up so large a

portion of his youth."

About this time, he made a journey to Nice, with his friend Isaac Milner (afterwards Dean of Carlisle), the brother of his former preceptor at Hull. The result of Milner's conversations with Wilberforce was an agreement to read the New Testament together, for the sole purpose of determining what it taught as the way of salvation. The effect of this reading and of the subsequent reflections and studies to which it led, was a radical change in Mr. Wilberforce's character. He became the subject of that transformation which is styled in the New Testament, regeneration, and among religionists in this country, a change of heart. By this, we presume, is meant that in consequence of deep and thorough meditation upon his moral character, Mr. W. became sensible, that he was in fact a sinner against God; that he needed pardon and moral purification; that he resolutely set himself to seek for pardon in the way which the Scriptures teach; and that, through the grace of God, he did live a new life; that is, a life in which the controlling motive was a desire to promote the glory of God, and the best interests of his fellow-men. That such a change did at this time take place, his subsequent life rendered so evident, that the most skeptical were unable to deny it; and were obliged to content themselves with styling it Methodism and fanaticism.

As soon as this change was fully developed in his character, he began to carry out its results into practice. He at once relinquished all forms of vicious or unchristian amusement. His seat at the club-room was vacated. He was no more seen either at the races, or at routs. Nor was this all; he immediately assured his political friends, that, while he would gladly coöperate with them in every thing which his conscience approved, this must be his limit. He must obey his Master, Christ, in preference to the mandates of party, or the dictates of expediency. And to these principles he uniformly adhered, from this time until the close of his long and arduous parliamentary career. From this period, therefore, he presents himself to us in the light of a Christian legislator.

Disengaging himself thus, at the outset, from all allegiance to party, he marked out for himself two objects, to which he determined to consecrate his life. The first was the reformation of manners, especially among the higher classes; the second was the abolition of the African slave-trade.

We proceed to notice briefly his labors in both of these departments.

As a reformer of manners, his first effort seems to have been to procure the issuing of a proclamation by the king against vice and immorality. This, we suppose, had some little effect. It taught the higher circles, that the king respected religion; but alas, "Leviathan is not so tamed." The effect of official proclamations in favor of religion has always been a very inoperative means of men's conversion or even reformation. In this case, probably, the clergy were a little stirred up. We are informed, that it drove the "Bishops for a time to their dioceses, to attend to their flocks." This, we presume, was the most important consequence resulting from this effort.

Another labor, to which Mr. Wilberforce devoted himself, was the formation of a "society for the reformation of manners." The object of this society seems to have been, to unite as large a number as possible of influential clergymen and laymen in an effort to suppress the more open forms of vice, specially such as were at variance with law, and to enforce the statutes against immorality, whenever a suitable opportunity occurred. What the results of the establishment of this society were, we are not, in particular, informed. It is said, in general, that it united the hearts of good men, and procured the passage of several important acts of parliament. After a few years, we believe, it was

dissolved. It seems not to have commended itself very strongly to the notice of posterity.

The most important service which Mr. Wilberforce rendered to the cause of virtue and the reformation of manners, was by the influence of his own example, and the publication of his work on Practical Christianity.

The effect of his example may be easily conceived. By station, education, talent, brilliancy in conversation, and eloquence in debate, he was entitled to move in the first rank of English society. Madame de Staël declared him the most splendid converser in Europe. Every one represents him to have been altogether one of the most fascinating men of his time. His society was sought for by the proudest of the aristocracy, as well as by the most gifted of the men of genius. Such was his position, when he became decidedly pious. resolved not to decline the rank in which he naturally moved, but to mingle in society, whenever he could do it innocently; always, however, bearing in mind, that he was a disciple of Christ; always ready to assert the authority of his Master; always prepared to reprove sin when it came directly before him, and always seeking to lead every one to Christ who came within the sphere of his influence.

Now every one, we think, must be convinced that this was one of the most difficult moral enterprises ever attempted. It is comparatively easy to abjure society altogether, or to restrict our intercourse to those, whose moral views sympathize with our own. But to go abroad into the society of men who have no practical conviction of the obligations of Christianity, to hold one's self amenable to the forms of conventional goodbreeding, and, at the same time, to maintain the intrepid purity of character which Christianity requires, and publicly to confess Christ at dinner parties, and in saloons, at the levees of duchesses and in the councils of politicians,—this is one of the severest tests of moral character to which man can ever be subjected. Yet, to Mr. Wilberforce's everlasting honor be it said, all this trial he underwent and underwent triumphantly. He was always among the most accomplished and attractive of the circle in which he moved, dazzling every one by the bril-liancy of his wit and the pungency of his repartee, quickening the pulse of society by the inexhaustible flow of his spirits, and melting the most opposite and dissimilar social materials into fusion by the warmth of his benevolence and the ardor of his sensibilities. Yet even his enemies found no fault in him, excepting it was concerning the law of his God. When it was said, that he was mad, it was immediately replied, by those who witnessed the charming excellences of his character, "it may be so, but if he be mad, I wish he would bite every one of us." In no company, did he ever sink the Christian. Probably, many of the men with whom he associated learned from him, more than from all the other sources of which they chose to avail themselves, the true nature of the Christian character. So universal was the respect which he inspired, that, when, on one occasion an opponent rose to reply, and referred to him by way of taunt, as the honorable and religious member, his voice was drowned by cries of order from all parts of the House, and by men of every politi-

cal party.

If it be asked, how it happened that Mr. Wilberforce, a man of so peculiarly excitable temperament, should have been able to pass unhurt, nay victorious, through so fiery a moral trial, the question, we think, may be answered in a few words. In the first place, he felt that his walk was peculiar. He was aware of its trials, but he believed himself called to pursue it. therefore, humbly and confidently looked up without ceasing, for the assistance which he needed. And, secondly, he seemed to have entered society with the fixed determination of seeking the moral improvement of every one with whom he con-His constant aim was, to lead the conversation to some useful topic. Nor was he content with merely taking advantage of the opportunities that occurred; he prepared himself beforehand with subjects, and courses of thought, which he called "launchers;" that might float on the stream of talk, and insensibly slide to the proper point of destination. His labors in this respect were signally blessed. Many of the persons, thus casually thrown in his company, received from him their first serious impressions, and through his instrumentality became wise unto eternal life.

Nor was this all. His labors for the good of others were not confined to the parlors of his friends. As soon as he had a family of his own, he entered upon a course of almost unbounded hospitality. His house was thronged with visiters from morning to night; and his lodging-rooms were commonly well stocked with permanent guests. To all these, Mr. Wilberforce, without profession or parade, yet sincerely and truly, exhibited in himself a model of whatever belongs to the character

of a Christian father, a Christian husband and a Christian gentleman. Every one, who entered his dwelling, felt, at once, that Christianity was the presiding influence there; and every one confessed, that no where else had they ever seen a domestic circle so thoroughly rich in all that was lovely in character or refined in manners. It seemed very generally confessed, that never before had Christianity appeared so attractive. A thousand prejudices were thus melted away, and truth found access to many a bosom, which, under no other circumstances, would ever have been susceptible of its influence. The name of Wilberforce thus became a rallying point for vital religion among the higher classes; and the most thoughtless allowed that no objection could be made to religion, if it were such religion as that of the family of the member of Parliament from

the county of York.

The influence, which he thus exerted over his contemporaries, was greatly increased by a work, which be produced in the zenith of his popularity; and which has spread his reputation throughout Christendom. It is needless to state, that we refer to his "Practical View." The object of this work is to set before the higher classes of society the nature and claims of vital Christianity; and to show how far the religion of people of rank and fashion differed from it. There was, at this time, great need of such a work. The tendency of every sect is to become less and less strictly devout, as each advances in worldly estimation and in political importance. This tendency is, of course, vastly more operative in an established church; communion with which was a necessary qualification to the holding of any office under the crown, civil, military or naval. At the time of Wilberforce, the profession of religion, in the established church, had become almost a matter of civil form. Cowper tells us what sort of sermons were commonly preached. persecutions suffered by J. Newton, Scott, and many others, for merely preaching the gospel, teaches us what must have been the general standard of religion amongst both clergy and laity. The annoyances which the Misses More suffered from ministers of the establishment, and influential persons in their neighborhood, for the inexpiable offence of teaching poor children the elements of religion, presents us with a sad picture of the aspect of the time in which Wilberforce wrote.

Now, at such a time as this, the Practical View was a work of surpassing importance. Irrespective of its eloquence, and

force, it had various other claims upon the attention of the British public. It was written by a layman, a man of fortune, who had been known as one of the gayest of the gay, one whose society had been sought by men of the highest rank and the most incontestable fashion; a man of letters; in the first class of parliamentary orators, and holding a seat second to none in the House of Commons. For such a man to come out under his own name, and avow himself a strict religionist; to take part with those who were despised as fanatics and enthusiasts; for such a man to declare boldly that these men were treading in the steps of the apostles, and that those who differed from them were in the broad road to destruction; for such a man to make such an announcement, was a moral phenomenon,

such as the world has very rarely seen.

The work, as might be expected, excited universal attention. What, however, was remarkable was, that it was so universally well received. The pious and thoughtful hailed it as a cheering omen, that the night of formality and worldliness in the church of England was passing away. Those, who were immersed in thoughtlessness and gaiety, but yet felt that their present life was vanity and vexation of spirit (and the number of these in a country where the Bible is circulated is never small), were awakened from their slumbers by its solemn appeals, and were guided in their search after more enduring pleasures, by its faithful and yet affectionate instructions. utterly worldly could not but admit that the view thus taken of Christianity was consistent and reasonable; and, that if ever they were to become disciples of Christ, they would choose to enter the class of Mr. Wilberforce. The popularity of the work was wholly unprecedented. Edition followed edition almost without number in England and America. Its effect upon the religious character of the community was clearly visible. Many of the clergy,—and among them the celebrated Legh Richmond,—were taught by this layman the truth as it is in Jesus, and preached the faith which before they had destroyed. Many more of the lukewarm professors of religion were aroused to decision, and to this day this work has retained an enviable rank in every Christian library. Thus did Mr. Wilberforce accomplish the task which he had set before himself as a reformer of manners among his countrymen.

We next proceed to consider, very briefly, the other great work to which he devoted himself,—the abolition of the African

slave trade.

There is evidence that the iniquity of this traffic had arrested the attention of Wilberforce, when quite a lad, and before he entered the university. It lingered among his thoughts, for several years; but it was not until the year 1787, that he deliberately resolved to undertake the cause of Africa, and to bring the subject before the House of Commons. He thus commenced a series of labors, which were carried on without intermission, through evil report and through good report, by the tongue, and by the pen, in Parliament, and in the parlor, and which, at the end of twenty years resulted in the bill for the total abolition of the slave trade in British vessels, which passed both Houses of Parliament, and received the royal as-

sent March 25, 1807.

The honor of originating this measure has been claimed for Mr. Clarkson, as well as for Mr. Wilberforce. We regret, that in such a cause there should be any "falling out by the way." It seems very evident, that the mind of each of these gentlemen was directed to this subject altogether independently of the other. Which of them thought of it first, is surely a matter of little consequence; neither could become deeply interested in the subject, without becoming known to the other. As soon as they became known to each other, and a movement began to be made toward the accomplishment of the object, there can be no doubt which of the two would become the more prominent man. Mr. Wilberforce was the superior in wealth, station, influence, and talent, and surely the equal of any one on earth in sincere devotion to the cause. He was, without controversy, the Corypheus of the cause in Parliament, and this made him responsible for it every where. To Mr. Clarkson undoubtedly belongs the merit of having consecrated himself to it with unshrinking devotion, and of having labored in it, to the full extent of his physical and intellectual ability. This, however, does not in the least invalidate the assertion, that Mr. Wilberforce was by far the most important man to the cause, and that to his talents and eloquence its final success is mainly to be attributed.

To present even a meagre sketch of all the efforts which were made during the twenty years of labor that were devoted to this cause would transcend our present limits. This must be reserved to another occasion. It must suffice, in this place, to say, that he watched over it in the House of Commons, with sleepless vigilance, turning to a good account every change in

public sentiment which could be made to bear upon it, urging it upon every ministry that might be formed, conciliating the irritable, reasoning with the interested, stimulating the lukewarm, and encouraging the doubtful, and in the darkest hour, never for a moment doubting of ultimate success, until at last, the bill was carried by acclamation; and the civilized world, with one accord, hailed William Wilberforce as the deliverer of Africa.

In this twenty-years' effort of Mr. Wilberforce, he exhibited throughout the most brilliant and the rarest elements of moral character. Of his perseverance, it is needless to speak. To this one object, he consecrated the best portion of his life; and, during this period, never, for a moment, suffered it to escape from his attention. He did this in the face of the sternest opposition, in high as well as in low places. The politicians, in order to render him odious, called him a Jacobin, and declared that this abolition scheme was nothing either more or less, than a part and parcel of the doctrines of revolutionary France. The West India planters and their adherents affirmed that the slave trade was absolutely necessary to the naval supremacy of Great Britain; and that Mr. Wilberforce and his friends, in the frenzy of their philanthropy, were about to cut the sinews of their country's strength, in the moment of her death-struggle with the world in arms. This clamor for a while filled the land, and reached the ear of majesty. The king, who, at first, had favored him, now not only grew cold, but manifested indications of so decided displeasure at Mr. Wilberforce's course, that he felt it proper to withdraw himself from attendance on court. Yet, throughout all these discouragements, his spirit never for a moment faltered. He never seems to have "abated a jot of heart or hope, but still bore up, and steered right onward," until he had aroused the slumbering spirit of the nation, and the people and the prince arranged themselves on his side.

But amidst all this resolute and fixed determination, the most remarkable thing to be observed was, the universal kindness and sweetness of temper, which Mr. Wilberforce maintained. In no case did he ever indulge in recrimination. In no case did he judge uncharitably of the motives of his opponents; but was in the habit of apologizing for them and defending them so warmly, that frequently he displeased his own associates. He thus removed from the cause all opposition arising from

personal irritation, or wounded self-esteem, and gave the cause the advantage of standing upon its own merits,—an advantage by no means so highly estimated as it deserves, by many who

are anxious to promote the objects of benevolence.

The consequence of this was, that as fashion subsided and selfishness became abashed, the cause of abolition stood before men in the pure light of truth. It was then that the slave trade was abolished almost without opposition. The night, on which the final vote passed the House of Commons, will ever be memorable in the annals of the human race. It is not merely that then and there one of the foulest blots was washed off from the national character of Great Britain; yet more than this, it is a memorable illustration of the power of virtue; a standing testimony, that God is on the side of right; that even a single arm is omnipotent when raised, in his name, in opposition to injustice; and that, though the reward of integrity may be long delayed, yet it will surely be bestowed,—the richer, the more glorious, the longer it has been withheld. Just before the question, on that eventful night, was taken, Sir Samuel Romilly addressed the House; "when he entreated the young members of Parliament to let this day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the feelings of the emperor of the French, in all his greatness, with those of that honored individual, who would this day lay his head upon his pillow, and remember that the slave trade was no more, the whole House, surprised into a forgetfulness of its ordinary habits, burst forth into acclamations of applause." The fact, we believe, was, the whole house rose, and gave Mr. Wilberforce three cheers,—a demonstration of rapturous greeting, which stands entirely without parallel in the records of British legislation.

As soon as this work was accomplished for Great Britain, Mr. Wilberforce endeavored to extend the blessings of abolition to every other European nation. In every treaty of Great Britain with the continental powers, he urged it upon the ministry, that the abolition of the slave trade should be always insisted on as a sine qua non. He wrote to statesmen in the different courts of Europe, and even to monarchs themselves, on this subject. When the sovereigns of Europe were in London, at the era of the grand pacification, Wilberforce used all his influence with every one whom he was able to see, in

favor of abolition. His character was so well known already, throughout the civilized world, that sovereigns courted his society, and sought the pleasure of his acquaintance. So favorable was the impression which he made upon the rough old veteran, Blucher, that when the Marshal sent his bearer of despatches to the Prince Regent, after the battle of Waterloo, he directed him to communicate the intelligence to no one else than the Prince, except to Mr. Wilberforce.

In labors of this kind he employed himself, until the year 1825, when increasing infirmities obliged him to withdraw, and leave to others the labor of completing what he had begun. From this time, he was enabled to do but little, except carry on correspondence with his most intimate friends, and receive the honors which were showered upon him from every country

on the globe.

A sketch of the life of Mr. Wilberforce would be manifestly incomplete, were no allusion made to his parliamentary char-We regret that the present work affords us very scanty materials for this purpose: we shall, however, attempt a few remarks on this part of our subject; being fully aware, that no one but an Englishman, and one perfectly acquainted with the parliamentary history of the last half century, could do it

The mind of Mr. Wilberforce was peculiar and remarkable. He possessed all the susceptibilities of a child, till the very last day of his life. He loved every thing beautiful or grand, with the whole ardor of boyhood. His impulses were as sudden as his affections were sensitive. All this impulsiveness was guided and controlled by a benevolence as all-pervading and intense as ever glowed in the bosom of man. To all these excellences, he added a vivid imagination, a lively fancy, a brilliant wit, a retentive memory, and, both in conversation and debate, great copiousness and richness of language. His voice was confessed by all to be, to the last, the fullest, the richest, the most musical ever heard in the House of Commons. When he spoke from the stage, at the hustings, no one ever compared with him in power to make himself heard by the ten thousands who surrounded him; and few have ever exerted a more magical sway over the tumultuous multitudes that collected together on such occasions.

Besides these advantages, Mr. Wilberforce carried with him into Parliament the influence which would naturally arise both from the representation of the county of York, and from his well known immaculate and venerated moral character. He was known to be the leader of the religionists, both in and out of the House; and it was confessed, that hundreds of thousands would vote in any direction which he might indicate. He was a ready and skilful debater, spoke on almost every subject that came up, and always spoke well. He never tired the House on even an indifferent subject, and sometimes on great occasions, took a high rank among the most gifted orators who have ever adorned the British senate. Such are, we believe, the incontestable facts on one side of the question.

On the other hand, it is denied by many, that he ever possessed great political influence. It is said, that, notwithstanding these advantages, which are conceded to him, and, although he was the bosom friend of Pitt, the intimate friend of Addington, Percival, and other premiers, he never was offered office, even of a subordinate character, nor, although during most of his life wealthy, of good family, of tory principles, and for twenty-eight years a county member, was he called to the House of Peers. This latter circumstance is the more remarkable, inasmuch as all his intimate friends were raised to the peerage during his life-time,* and as he himself felt somewhat piqued by the neglect, at least, he considered it a matter which called for special Christian resignation.

Now those, who were not specially his friends, have accounted for these facts, by asserting, that his mind being naturally impulsive, and his early education neglected, he formed his opinions on most subjects at random, and hence could never be counted on in any particular case. It used to be said, in the House, that Mr. Wilberforce always voted with the last speaker, unless he himself happened to speak last, and then he uniformly voted against himself; speaking with one side, and voting with the other. Hence, as he was supposed always to vote on religious principles, voting thus at random, he was likely to do his friends as much harm as his enemies. No one, therefore, courted his alliance, no one was bound to reward his services; all loved him as a man, all venerated him as a philanthropist,

^{*}To mention no more, it is enough to name Mr. Arden, Lord Alvanley; Mr. Duncombe, Lord Feversham; Mr. Vansittart, Lord Benley; Mr. Erskine, Lord Erskine; Mr. Smith, his cousin, Lord Carrington; William Scott, Lord Stowell; John Scott, Lord Eldon; Sir C. Middleton, Lord Barham; and many others.

all respected his talents, and all courted his society, yet all left him to pursue his political walk by himself; to reap such honors as grew in his way, without caring to strew any additional ones in his path, or to crown him with the palm for which other

men had toiled.

How far this may be true, at this distance, and with our scanty means of accurate information, we pretend not to decide. We do not apprehend, that his piety would of necessity have prevented his advancement, as Lord Barham, Lord Benley. Lord Teignmouth, and Charles Grant, all men of decided piety, arose to distinguished political influence. The charge of speaking on one side, and voting on the other, is explained by his friends, by the assertion, that such was his candor and love of truth, that, from the fear of his not stating his adversaries' arguments with sufficient strength, he sometimes stated them more strongly than his own. From a comparison of both statements, it would seem rather probable, that, while his speaking was eloquent, and while he was always listened to with great pleasure by the House, it was yet somewhat uncertain, in many cases, which side he espoused, and against which he intended to throw the weight of his influence.

There are two circumstances, however, which meet us, at first view, on reading his life, which would seem to indicate that there must have been some elements of carelessness, if not of eccentricity, in his character, which, though they do not in the least diminish our veneration for his goodness, or our respect for his talents, yet will explain the fact, that he attained to less avoirdupois weight, if we may use such an expression, as a public man, than might have been expected. In the first place, he seems to have been utterly regardless of his fortune. commenced life with an income of about £10,000 sterling, nearly \$50,000 per annum. He seems to have indulged in no expensive pleasures, either for himself or his family. His benefactions were great, but not, we presume, such as to ruin And yet, before the close of his life, this fortune was all spent, and he was obliged to be supported by his sons. It is true, that, by becoming involved with one of his sons in a speculation, he lost £40, or £50,000; but this ought not to have taken the whole estate of a man who commenced with an income of £10,000 per annum. There would seem to have been, from these facts, some inherent inaptitude for business, which prevented him from holding the rank among practical men, to which he would have been otherwise entitled.

Another circumstance which strikes us as very remarkable, in an English public man, is the strange want of habitativeness, as the phrenologists have it, which Mr. Wilberforce's life exhibits. He was born in Hull. His estates were in Yorkshire. There were his constituents. Yet there seems to have been scarcely a county which he visited less. He never resided there for a day after he was chosen to Parliament. This would, of course, greatly diminish his influence as an English gentle-But this is not all. Not only did he not reside in Yorkshire, but he seems, for the greater part of his life, to have had no settled residence any where. During the session of Parliament, he, of course, had lodgings in town. When Parliament rose, he was off into the country, spending a week with one friend, a fortnight with another; now at this watering-place, and now at that, until he was summoned to London again by the meeting of the House. After his marriage, his migratory propensities were, of necessity, less easily indulged; yet still it seems to have been no uncommon thing for him to have taken wife, children, tutors, governesses, secretaries, servants and all, and travelled about from place to place, now borrowing one friend's house, now another, and thus to have "kept moving" through a whole parliamentary vacation. We took the trouble, since reading the book, to attempt an enumeration of the places in which Mr. Wilberforce was actually established, for a longer or shorter time, during his public life. We easily enumerated eighteen, and our catalogue was far from complete; and, of these, several, as Bath, Buxton, Sandgate, Brighton, &c., were visited several times. Every one must perceive, that a course of life like this, much as it may have extended his acquaintance, in general, must have diminished his positive and actual influence with any particular portion of the country. Indeed, how he maintained his seat for Yorkshire, under such circumstances, is to us a matter of astonishment. It could never have been done, but by a gentleman of the most winning manners, commanding eloquence, unspotted integrity, and unbounded hospitality. Such was Mr. Wilberforce, and therefore he was enabled to succeed in a course, in which almost any other man would have failed. It is, however, no less true, that had he pursued a different course, his success would have been far

We have attended to these two last topics with some regret, inasmuch as our remarks may seem to derogate somewhat from

Mr. Wilberforce's fame. Such is not our intention. No man can venerate him more than ourselves. We have, however, alluded to them the rather, because it has been asserted, that resolute adherence to the principles of the gospel will, of necessity, destroy a legislator's political influence; and Mr. Wilberforce is cited as an example. Such may be the fact, but the case of Mr. Wilberforce does not prove it. The facts in his history, to which we have alluded, are sufficient to account for his comparative want of success, even without any other disqualification.

We have already extended these observations far beyond our original intention, and it is necessary that we draw our remarks to a close. We must, therefore, allude, in the briefest possible manner to the remaining points of Mr. Wilberforce's character.

As a husband, father, and master of a family, Mr. Wilberforce is represented to have been an almost faultless model. As a Christian, he was scrupulously conscientious, habitually devout, ardently charitable, and, under all circumstances whatever, cheerful and benignant. He was by nature catholic, but by education and the circumstances in which he was placed, rendered, what would, in this country, be considered bigoted. Though admiring Mr. Jay as a preacher, he did not dare go to hear him, becase it was talked about; and still later in life, he declined hearing Robert Hall, lest he should encourage dissent, and went to hear a minister of the Establishment, by whose lucubrations he seems to have been any thing but edified. In politics he was a moderate tory; willing to sustain the government in general, and to strengthen its powers when needful; but still, in favor of a moderate reform,—much more moderate, however, than has been since accomplished.

Of Mr. Wilberforce's conversations, but one specimen is preserved in the work before us. It impresses us with unfeigned sadness, that so few remains should have been preserved of that colloquial eloquence which charmed every company and poured abroad instruction as a ceaseless stream over every class of delighted auditors. We know not how we can close the present notice more appropriately than by subjoining the passage in which the specimen to which we refer occurs:

"One day, while Hastings' trial was proceeding, an important point came on, when only Burke and two or three more were present,—little Michael Angelo Taylor among them, very pompous. Ned Low, who was to argue the case, as Hastings' counsel, began. 'It is a

pity, Sir, to raise a discussion on this matter. This is no doubtful question of political expediency, it is a mere point of law, and my honorable friend there,' pointing to little Michael, 'from his accurate knowledge of the law, which he has practised with so much success, can confirm fully what I say.' Michael puffed and swelled, and almost assented. Burke was quite furious, and ran to him, and shook him, saying, 'You little rogue, what do you mean by assenting to this?' Michael is talked of for a peer. It is not unlikely; he has no son. He was left a good fortune by his father, who was a builder; and he got on by keeping a good cook, and giving excellent dinners. I remember Sheridan playing off on him one of his amusing tricks. He did not know where to go for a dinner; so, sitting down by Michael Angelo, he said, 'There is a law-question likely to rise presently, on which, from your legal knowledge, you will be wanted to reply to Pitt, so I hope you will not think of leaving the House.' Michael sat still, with no little pleasure, while Sheridan slipped out, walked over to Michael's house, and ordered up dinner, saying to the servants, 'Your master is not coming home this evening.' He made an excellent dinner, came back to the House, and seeing Michael looking expectant, went to release him, saying, 'I am sorry to have kept you, for, after all, I believe this matter will not now come on to-night.' Michael immediately walked home, and heard, to his no little consternation, when he rang for dinner, 'Mr. Sheridan had it, Sir, about two hours ago.'

"Poor Boswell! I once had some serious conversation with him; he was evidently low and depressed, and appeared to have many serious feelings. He told me, that Dr. Johnson had assured him he was never intimately acquainted with one religious clergyman. I was determined not to let him off; so I replied, 'that can only be because he never sought their acquaintance. They knew he had about him such persons as they would not choose for companions.'

"General Smith, Sir Sydney's uncle, put his papers into my hands; among them a most extraordinary correspondence between Lord Elgin and Sir Sydney. Sir Sydney was most scandalously used. Others had ribands and peerages, but he never had any thing. At the time of the siege of Acre, he got from the old Pacha a ring, or some other emblem of authority, which gave him absolute command over all the gates; and one of his first employments of it was, to go to the Pacha's dungeons and set all the captives free. The Pacha grumbled in vain, exclaiming pathetically, 'But, Sir Sydney, they

owe me moneys"

"Whitbread was a rough speaker; he spoke as if he had a pot of porter at his lips, and all his words came through it. I remember his drawing tears from me upon the lottery question. After Canning's speech on Lord Bexley's resolution about a pound note and a shilling being of equal value with a guinea, he said to me, 'Well, I do envy him the power of making that speech.' This was very curious to me, because I never could have guessed that it was at all the model to which he aspired. Poor Canning! I knew him well, and he knew that I knew him. He felt that I knew him, before he became well acquainted with Pitt. He had a mind susceptible of the forms of great ideas; as for these men, they have not minds up

to any thing of the sort; their minds would burst with the attempt. I have often talked openly with Canning, and I cannot but hope that some good may have come of it. When I was with him once, he was in bed, on a sort of sofa-bed, at Gloucester Lodge, and Southey was mentioned. 'I did not know that he was in town.' 'Yes, he is, and dines with me, to-morrow; but I am afraid you will not come, because it is Sunday.' Canning was not a first-rate speaker! O he was as different as possible from Pitt, and from old Fox, too, though he was so rough; he had not that art, 'celare artem.' If effect is the criterion of good speaking, Canning was nothing to them, for he never drew you to him, in spite of yourself. You never lost sight of Canning; even in that admirable speech of his about Sir John C. Hippisley, when your muscles were so exercised by laughing, it was the same thing; yet he was a more finished orator than Pitt. O how little justice was done to Pitt on Warren Hastings' business! People were asking, what could make Pitt support him on this point and on that, as if he was acting from political motives; whereas he was always weighing, in every particular, whether Hastings had exceeded the discretionary power lodged in him. I well remember, I could swear to it now; Pitt listening most attentively to some facts which were coming out, either in the first or second case. He beckoned me over, and went with me behind the chair, and said, 'Does not this look very ill to you?' 'Very bad, indeed.' He then returned to his place, and made his speech, giving up Hastings' case. He paid as much impartial attention to it, as if he were a juryman.

"One of the most remarkable things about Romilly was, that though he had such an immense quantity of business, he always seemed an idle man. If you had not known, who and what he was, you would have said, 'He is a remarkably gentlemanlike, pleasant man; I suppose, poor fellow, he has no business;' for he would stand at the bar of the House, and chat with you, and talk over the last novel, with which he was as well acquainted, as if he had nothing else to think about. Once, indeed, I remember coming to speak to him, in court, and seeing him look fagged, and with an immense pile of papers by him. This was at a time when Lord Eldon had been reproached for having left business undischarged, and had declared that he would get through all arrears by sitting on until the business was done. As I went up to Romilly, old Eldon saw me, and beckoned to me with as much cheerfulness and gaiety as possible. When I was alone with Romilly, and asked him how he was, 'I am worn to death; here have we been sitting on, in the vacation, from nine in the morning, until four; and when we leave this place, I have to read through all my papers, to be ready for to-morrow morning; but the most extraordinary part of all is, that Eldon, who has not only mine, but all the other business to go through, is just as cheerful and untired as ever."—Vol. V, pp. 337-342.

"With Mr. Joseph (who was then taking his bust) the conversation turned upon Pitt. Michael Angelo Taylor, he said, was one day going up St. James street, with M., when they saw Pitt walking down it with immense strides. I do not know, that you ever happened to observe that the fall in St. James street makes those who are coming down it seem to overlook those who are going the other

way. 'I am very sorry,' said Michael Angelo, 'but Pitt's conduct has been such, that I feel it my duty to cut him, as you will see. Pitt walked by, giving rather a haughty nod to M., and never observing Michael Angelo, at all. 'You saw I cut him.' 'I am truly glad you told me; I should have thought he cut you.'

"Never was there a man whose character was so much misunderstood; he was thought very proud; now he was a very little proud,

and very shy."-Vol. V, p. 365.

ARTICLE III.

LIFE OF JOSEPH BRANT, THAYENDANEGEA.

Life of Joseph Brant, Thayendanegea. By W. L. Stone. 2 vols. pp. 425, 537. New York. 1838.

THE first thought, we confess, that occurred to us, upon opening these bulky octavos, was, that Col. Stone must be a man of surprising industry. We happen to know something of this gentleman's habits and avocations, and think it will not be wholly uninteresting to the public, to learn what they are. In the first place, then, Mr. Stone is the principal editor of the Commercial Advertiser, one of the leading daily journals of New York city, and, as we understand, rather the prominent organ of what is called the Whig party of the day. Col. Stone is found at his office, in uninterrupted editorial labor every day, from eight o'clock, A. M., to three o'clock, P. M. This is a very tolerable day's work for a reasonable man. But our author has, from early life, been an ardent politician; not content with doing his official duty as an editor, he has always been remarkable for throwing his whole soul into an election, and laboring for his party, from which he has extorted nothing, with all the zeal of a man whose interests, in the matter of bread and butter, depended wholly on the ballot box. With what success the Colonel's labors have been crowned, we forbear to express an opinion, and hold to the doctrine of strict non-committal on such subjects. We believe that he has never come in for his share of the spoils, but now, as in his very boyhood, earns an honorable livelihood by the labors of his profession.

But this is only a part of Col. Stone's labors. He is a relig-

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ious man, and is warmly engaged in every effort for the advancement of religion. He is a philanthropic citizen, and bears his part manfully in some of the most important public charities in the city of New York. He is one of the most efficient managers of the House of Refuge for Juvenile Delinquents, of the Asylum for the Deaf and Dumb, the New York School Society, and we know not how many others. To the interests of all these societies he devotes himself assiduously, and, if we mistake not, is the individual most commonly detailed for the service of drawing up the annual reports, or explaining or defending the cause of these charities before the public. These, in addition to the labors of an editor, are a fair proportion of work even for an industrious man.

But besides all these, Col. Stone is one of the most voluminous writers in our country. Within a few years he has published several volumes of tales, which have had a very respectable run in their day; a History of Free-Masonry and Antimasonry, in one large octavo volume; Matthias and his Impostures, one volume, octavo; and now the work before us, in two large octavo volumes of nine hundred pages. Of these, the three last

named works are written with decided ability.

We have thus far spoken of what Col. Stone has done in the way of literary effort. But if what we are credibly told is true, we shall soon have convincing evidence, that his industry still holds out as great as ever. For we learned, a few days since, that he has now in the course of composition a comprehensive history of the Six Nations, embracing all that can be known, of an authentic character, about that people, at present so "scattered and peeled," and formed out of the most careful and laborious collation of original manuscripts bearing upon the sub-And in addition to all these, we received intelligence very recently, that Mr. Stone had set out on a hasty expedition for the West, in pursuit of some interesting documents which might, under his plastic hand, be moulded into an accurate and connected biography of Red Jacket. If all this be so, we may certainly claim for our author the meed of surpassing industry.

And here we remark, that this industry is usefully directed, especially with regard to these last named works. He is aiming to rescue from threatened oblivion the manners and customs, the peculiarities of thought, and feeling, and character, belonging to a race of people, in whom Americans ought to feel a

lively interest, but who will soon exist only in the memory of the past. They are rapidly disappearing before the influence of white men, nor is it at all impossible, but that some are now upon the stage of action, who shall live to see the total extinction of the aborigines of this country. Such a prediction is not at all impossible, if we may judge of the future from the past. In this opinion, we are strengthened from what we have learned from Mr. Catlin, who has spent between seven and eight years, travelling among the western tribes of Indians, inspecting their habits and manners, and procuring, at large expense, specimens of all that is curious in their dress, costume, manufac-According to the account given, with a simplicity of narration that defies doubt, by that gentleman, nothing can surpass the wickedness that enters into all the intercourse of whites with their red brethren. We had, we thought, a tolerable conception of the knavery and malice practised by Americans, along our frontiers, upon the bordering tribes. But, verily, the half was not before told us. Or if it had been, it never so forcibly seized hold of our mind, nor ever aroused such unmingled indignation against such barefaced villany. The great and damning instrument of all this wickedness is alcohol. Under the influence of this, sold or given, the whites perpetrate all their infernal tricks, and fleece their victims of all that is valu-In one instance, a whole tribe, the Puncahs, was represented as being, when he visited them, in a state of almost nudity and actual starvation, which was produced as follows: They inhabited a small tract of land, which was, however, once well stocked with buffaloes, that afforded to them, being not a numerous tribe, an ample supply of provision and clothing. But when a taste for alcohol was taught them, they became so passionately fond of the drink, that they would sell a buffalo ro be for a pint of whisky!! Several effects followed, of course, from this flagitious disproportion between the price of a thing. and its real value. In the first place, an immense number of those animals must be slain, in order to get a supply of whisky sufficient for their demand. In the second place, as a necessary consequence, thousands of these slaughtered animals, with their hides, were left, necessarily, to rot on the prairie, bringing present pestilence and future want. In the third place, as a great deal of labor is necessary, in order to prepare the buffalo skin for market, the women were set to this filthy work, and compelled to toil like very slaves, in the curing of these hides, and putting them in a fit state for barter. And after all the labor expended by the men, in the chase of the buffalo, and all the slavish drudgery endured by the women, in dressing the skins, and the actual throwing away of this means of subsistence, —as piles on piles of the carcasses rotted, which, with a prudence in killing the animal, might have been all prevented, - after all this, the buffalo robes were sold to the traders for a pint of whisky apiece! This is villany with a witness. The necessary consequence of all this fraud and wickedness, practised upon them, is, that the tribe are in a state of actual starvation, and must be kept so by this process till they are extinct. Touching this same point, namely, the destructive influence of the white man upon the Indian, Mr. Catlin gave an illustration to the eye, which none could fail to appreciate and be shocked at. After presenting to the audience several portraits of the chiefs of those tribes which had held little or no intercourse with the pale faces, and descanting upon their noble appearance, their spirited features, their well-formed limbs, and lion-bearing, - he held up to view, a chief of a tribe inhabiting a region close by Mackinaw, who had long been familiar with the white inhabitants that live on those distant frontiers, and who had suffered the usual consequences that flow from such contact, by being transformed into a decided sot, just as his father and grandfather had been before him. The contrast was truly melancholy. His dress was enough American to make him look awkward. The natural fire of his eyes was put out, so that they appeared The skin of his face looked flabby. Its color dull and leaden. had become cadaverous. The whole contour of it seemed distorted. The features were tame and spiritless. We never saw a contrast so striking, between the Indian, in his untutored state, far removed from the influence of such civilization as is found upon our frontiers, where the scum of society settles; and the Indian, suffering the "primal curse" of such influ-

And here, by the way, we see how Miss Martineau came to indulge in her contemptible tirade against missionaries among the Indians. She is speaking of Mackinaw, when she pours forth her bile upon this subject; and when, with a disingenuousness worthy only of Fanny Wright, with whom she is plainly affiliated in thought, feeling, and religious belief, she attributes to the missionaries, effects which we admit are deplorable enough, but which are to be traced, wholly and entirely, to that moral

scum of society, which is to be found pouring its dirty stream all along our frontier settlements. The influence of missionaries, so far as it goes, is to counteract such deadly causes. And wherever that influence has had a fair field for exertion, there have its purifying effects been manifest, in elevating, ennobling, and enlightening the mind of the savage. This, she either did or did not know. If she did, her abuse justifies us in calling her an unprincipled vilifier of the best of causes. If she did not, her ignorance is passing strange, as the facts about missions are before the world; and her tirade should excite no other

feeling than that of pity and contempt.

But we return to the thread of our thought. From the representations of Mr. Catlin, to which allusion has been made, we cannot fail to see, that the most destructive agencies are now, and have long been, at work upon our aborigines, threatening their utter extinction. And, in addition to those already named, we perceive that several tribes have quite lately been visited by that most deadly disease, the small pox, which has almost exterminated them. Hence, we are convinced, from all these considerations, that the Indians are fast disappearing, and soon every vestige of them must be lost. But how desirable is it, that ere they are all for ever gone, we should learn what they really were; what were their manners, customs, habits, modes of life, religious belief, ritual of worship, &c.? How desirable, philosophically considered, that all this information should be collected, before it is irretrievably lost, and put into some permanent shape, accessible to all who are interested in contemplating and studying man, in every variety and mode of existence in which he is found? To accomplish this enlightened object, several ways present themselves. Mr. Catlin has chosen to contribute his share in its accomplishment, by actually visiting and inspecting on the spot, all that can either be known or seen of this singular people. The results of his indefatigable labors he is now communicating by means of popular lectures, which he is giving in different sections of our country. Hereafter he will probably embody his observations and knowledge in a book, which, as it will be a durable monument to his enterprise and intelligence, so it will enable all future generations to become acquainted with the peculiarities of those who first inhabited this western continent. Mr. Stone has chosen to labor in the same field in another way, though not less effectually. He has resorted to the means of perpetuating a knowledge of Indian

manners and customs, which the biography of leading chiefs This, every one sees, is a most interesting channel of instruction. No happier form of communicating information could have been chosen. And Mr. Stone has been very successful, we think, in making this mode of instruction peculiarly The subject of his biography is Joseph Brant, who was certainly one of the most remarkable men that have ever lived in any age or country. Of this, no one can fail to be convinced, who will give to these volumes a careful reading. It is our design now to give these volumes a notice in our jour-We ought to have done this before; and we owe an apology to their gifted author for this tardy justice to his historical effort, — engaging, at the same time, as the only means in our power to atone for this sin, that if he carries out his plan of composing a life of Red Jacket, it shall be seasonably re-

viewed and laid before our readers.

In some of the notices that have appeared of this work, on the pages of our contemporary journals, we have observed an objection urged against the method pursued by Col. Stone, which we deem it our duty to refute. The objection alleged is this, that professing to give the life of Thayendanegea, he seems to have lost sight, in a great measure, of this object, and occupied his pages in narrating a portion of the history of our Revolution, and introducing facts and legends, which, though they may have interest intrinsically, yet being disconnected with the grand purpose held out by the author, seem to confuse the mind of the reader, and place the subject of the memoir in the back ground. And the natural consequence of all this, say they, is to blunt the vivid conception of the character of Brant which the events of his life would have created, had they been narrated to us in a more consecutive and condensed manner. Now we wish to enter our protest against nearly the whole of this objection, however plausible it may seem. It will be acknowledged, we suppose, that a book must be judged of, not in an abstract manner, but from an acquaintance, previously formed, with the design of the writer. If that design be a useful and commendable one, and the work, taken in all its parts, is adapted to accomplish it, then clearly the author deserves praise, and must be pronounced successful. This statement we might easily illustrate and corroborate, by an appeal to examples of a literary kind, like the one now under consideration. But it is needless, as many will be suggested to the mind of every intelligent reader. Now, what we claim for Mr. Stone, is, that his work be judged of, with direct reference to the design which he entertained. That design is very plain. He states it in a manner not to be mistaken, in his Preface. It was, in short, to embody in a permanent form, whatever was interesting in the history, manners, and customs of the Six Nations, collected from rapidly mouldering and dilapidated manuscripts, from authentic tradition, and from personal conversation with those few remaining actors in our border wars with the Indians, that linger in the midst of us. But it struck him, and we think truly, that the best method of doing this, would be to cluster those incidents around the life of a hero, who was personally engaged in most, and exerted a decided influence upon all, that occurred during the period to which our author has confined his atten-Thus we see, that the biography of Thayendanegea was the thread on which he wished to string the jewels of Indian history which he had for a long time been gathering and polish-And this wish has been fulfilled. His design has been very happily executed. In some respects, we might have preferred to have read right through, whatever he had to say concerning his hero, and done with it; but in that case, we assuredly should have lost a vast deal of invaluable information to the Indian antiquary, and to the inquisitive historian. might have had our imagination more gratified, but our reason would certainly have been less exercised. Nor should we have risen from the task with as broad and comprehensive views of the stirring events of those times in which the name of Brant struck terror through every bosom, and made every face gather paleness. Besides, though the hero of these volumes does not appear on every page, as Napoleon does on every paragraph even in the life of that unequalled general, by Sir Walter Scott, yet he figures often enough to keep our interest in him exceedingly lively; and this keen interest in his destiny and fortunes, answers the purpose of a propelling power, to carry us with animated feelings and awakened faculties through the pages that are occupied in the details of Indian life, or the description of some border war, or the narration of some revolutionary incident, or the rehearsal of facts that give conclusive proofs of the patriotism of those who, residing in western New York, were obliged to bear the brunt of our frontier battles with the ruthless savage, in times that tried men's souls. Touching this design of Col. Stone, which we have described and defended, and the manner in which it has been accomplished, we are happy to have the favorable testimony of Mr. Catlin, in both respects. For, in a late conversation held with this gentleman, we heard him express himself as highly satisfied with the work now before us, and especially pleased with Col. Stone's having selected a method, which enabled him to interweave so many things of interest regarding the manners and customs of Indian life. Indeed, he hesitated not to say, that he knew of no work embodying so much accurate and authentic information regarding the nature, character, habits, polity, and government belonging to our aborigines. This we consider high authority, as no one who has conversed with Mr. Catlin can help admitting. Probably no man ever lived, who has acquired such thorough and extensive information upon the subject of the Indians of this country, as Mr. Catlin. For above eight years having perfectly identified himself with the western tribes, there seems to be nothing belonging to that race of people with which he is not thoroughly familiar. His testimony, therefore, regarding the value and correctness of any knowledge imparted upon the Indian character, must be very decisive and satisfactory.

Having thus disposed of the leading objection urged against these volumes by some of our periodicals, perhaps we cannot occupy the present article better than by presenting several extracts from the work; some adapted to illustrate Indian life,—others designed to furnish to our readers a specimen of our author's talent at description,—and others still intended to give a sort of bird's-eye view of the true character of Thayendane-

gea-the great Chief of the Six Nations.

The first extract we shall make will probably offer new views to many, of the state of civilization to which the Indian tribes living in the interior of New York, had arrived so far back as the period of our Revolution, and also explain the reasons that induced Gen. Washington to send Sullivan and Clinton upon what proved so bloody and terrible an expedition to the heart of the enemy's country. Speaking of the Six Nations, as they were just before this campaign was begun, the author says:

"They had many towns and villages, giving evidence of permanence. They were organized into communities, whose social and political institutions, simple as they were, were still as distinct and well defined as those of the American confederacy. They had now

acquired some of the arts, and were enjoying many of the comforts, of civilized life. Not content with small patches of cleared lands for the raising of a few vegetables, they possessed cultivated fields, and orchards of great productiveness, at the West. Especially was this the fact with regard to the Cayugas and Senecas. The Mohawks having been driven from their own rich lands, the extensive domains of the two westernmost tribes of the confederacy formed the granary of the whole. And in consequence of the superior social and political organization just referred to, and the Spartan-like character incident to the forest life, the Six Nations, though not the most numerous, were beyond a doubt the most formidable, of the tribes then in arms in behalf of the Crown. It was justly considered, therefore, that the only way to strike them effectively, would be to destroy their homes and the growing products of their farms; and thus, by cutting off their means of supply, drive them from their own country deeper into the interior, and perhaps throw them altogether upon their British allies for subsistence. It was likewise the design to extend the operations of the expedition as far as Niagara, if possible—that post, of all others in the occupation of the enemy, enabling his officers to maintain an extensive influence over his savage allies."—Vol. II, p. 3.

The concluding part of the above extract alludes to the campaign of Gen. Sullivan, which the American commander-inchief had determined should be commenced for the purpose of striking terror into the enemy who had so long hung upon the New York frontier, spreading a constant panic among the defenceless inhabitants, and applying the midnight torch to every American dwelling. It may be interesting to know what those engaged in this campaign saw or did. The following is an account of the first battle fought by them with the Indians at Newtown:

"The enemy's position was discovered by Major Parr, commanding the advance guard, at about 11 o'clock in the morning of the 29th of August. General Hand immediately formed the light infantry in a wood, at the distance of about four hundred yards from the breastwork, and waited until the main body of the army arrived on the ground. A skirmishing was, however, kept up by both sides—the Indians sallying out of their works by small parties, firing, and suddenly retreating—making the woods at the same time to resound with their war-whoops, piercing the air from point to point, as though the tangled forest were alive with their grim-visaged warriors. Correctly judging that the hill upon his right was occupied by the savages, General Sullivan ordered Poor's brigade to wheel off, and endeavor to gain their left flank, and, if possible, to surround them, while the artillery and main body of the Americans attacked them in front. The order was promptly executed; but as Poor climbed the ascent, the battle became animated, and the possession of the hill was bravely contested. In front, the enemy stood a hot cannon-vol. III.—No. XII.

ade for more than two hours. Both tories and Indians were entitled to the credit of fighting manfully. Every rock, and tree, and bush, shielded its man, from behind which the winged messengers of death were thickly sent, but with so little effect as to excite astonishment. The Indians yielded ground only inch by inch; and in their retreat darted from tree to tree with the agility of the panther, often contesting each new position to the point of the bayonet—a thing very unusual even with militiamen, and still more rare among the undisciplined warriors of the woods. Thayendanegea was the animating spirit of the savages. Always in the thickest of the fight, he used every effort to stimulate his warriors, in the hope of leading them to victory. Until the artillery began to play, the whoops and yells of the savages, mingled with the rattling of the musketry, had well-nigh obtained the mastery of sound. But their whoops were measurably drowned by the thunder of the cannon. This cannonade 'was elegant,'-to adopt the phraseology of Sullivan himself, in writing to a friend,—and gave the Indians a great panic. Still, the battle was contested in front for a length of time with undiminished spirit. But the severity of fighting was on the flank just described. As Poor gallantly approached the point which completely uncovered the enemy's rear, Brant, who had been the first to penetrate the design of the American commander, attempted once more to rally his forces, and, with the assistance of a battalion of the rangers, make a stand. But it was in vain, although he exerted himself to the utmost for that purpose-flying from point to point, seeming to be every where present, and using every means in his power to re-animate the flagging spirits, and re-invigorate the arms, of his followers. Having ascended the steep, and gained his object without faltering, the enemy's flank was turned by Poor, and the fortunes of the day decided. Perceiving such to be the fact, and that there was danger of being surrounded, the retreat-halloo was raised, and the enemy, savages and white men, precipitately abandoned their works, crossed the river, and fled with the utmost precipitation-the Indians leaving their packs and a number of their tomahawks and scalpingknives behind them. The battle was long, and on the side of the enemy bloody. Eleven of their dead were found upon the field-an unusual circumstance with the Indians, who invariably exert themselves to the utmost to prevent the bodies of their slain from falling into the hands of their foes. But, being pushed at the point of the bayonet, they had not time to bear them away. They were pursued two miles, their trail affording indubitable proof that a portion of their dead and wounded had been carried off. Two canoes were found covered with blood, and the bodies of fourteen Indian warriors were discovered partially buried among the leaves."-Vol. II, pp. 19-21.

From the extract which shall be inserted next, the reader may gather the appearance of the "wide and beautiful country of the Cayugas and Senecas."

[&]quot;They had several towns, and many large villages, laid out with a

considerable degree of regularity. They had framed houses, some of them well finished, having chimneys, and painted. They had broad and productive fields; and in addition to an abundance of apples, were in the enjoyment of the pear, and the still more delicious peach. But after the battle of Newtown, terror led the van of the invader, whose approach was heralded by watchmen stationed upon every height, and desolation followed weeping in his train. The Indians every where fled as Sullivan advanced, and the whole country was sweeped as with the besom of destruction. On the 4th, as the army advanced, they destroyed a small scattering settlement of eight houses; and two days afterward reached the more considerable town of Kendaia, containing about twenty houses neatly built, and well finished. These were reduced to ashes, and the army spent nearly a day in destroying the fields of corn and the fruit-trees. Of these there were great abundance, and many of them appeared to be very ancient."-Vol. II, pp. 25, 26.

This "beautiful country of the Cayugas and Senecas," Gen. Sullivan utterly laid waste. From village to village he marched, sweeping as with the besom of destruction Kanadaseagea, Schoyere, Kanandaigua, Honeoye, Kanagshaws, and all others of less size and population, till he reached the Genesee flats, where he practised on the severe principle of neither giving nor asking quarters, but destroying whatever met his eye. And so effectually did Gen. Sullivan act on this principle, that, in the language of Col. Stone, "desolation followed weeping in his train." Indeed, according to our author's account, the progress of the American warrior, must have been something like Hyder Ali's through the Carnatic, so eloquently described by Burke.

We mentioned above the Genesee flats. There is a description of this beautiful region, and of its inviting appearance, and the marks of Indian civilization, contained in these volumes, which we shall quote without any apology for its length. It will aid our conceptions of Indian life at that period. Says

the author:

"The valley of the Genesee, for its beauty and fertility, was beheld by the army of Sullivan with astonishment and delight. Though an Indian country, and peopled only by the wild men of the woods, its rich intervales presented the appearance of long cultivation, and were then smiling with their harvests of ripening corn. Indeed, the Indians themselves professed not to know when or by whom the lands upon that stream were first brought into cultivation. Nearly half a century before, Mary Jemison had observed a quantity of human bones washed down from one of the banks of the river, which the Indians held were not the remains of their own people, but of a different race of men who had once possessed that country. The Indians, they contended, had never buried their dead in such a situa-

tion. Be all this, however, as it may, instead of a howling wilderness, Sullivan and his troops found the Genesee flats, and many other districts of the country, resembling much more the orchards, and farms, and gardens of civilized life. But all was now doomed to speedy devastation. The Genesee castle was destroyed. The troops scoured the whole region round about, and burnt and destroyed every thing that came in their way. Little Beard himself had officiated as master of ceremonies at the torturing of Boyd; and his town was now burnt to the ground, and large quantities of corn, which his people had laid up in store, were destroyed by being burnt or thrown into the river. 'The town of Genesee contained one hundred and twenty-eight houses, mostly large and very elegant. It was beautifully situated, almost encircled with a clear flat, extending a number of miles; over which extensive fields of corn were waving, together with every kind of vegetable that could be conceived.' But the entire army was immediately engaged in destroying it, and the axe and the torch soon transformed the whole of that beautiful region from the character of a garden to a scene of drear and sickening desolation. Forty Indian towns, the largest containing one hundred and twenty-eight houses were destroyed. Corn, gathered and ungathered, to the amount of one hundred and sixty thousand bushels, shared the same fate; their fruit-trees were cut down; and the Indians were hunted like wild beasts, till neither house, nor fruit-tree, nor field of corn, nor inhabitant, remained in the whole country. The gardens were enriched with great quantities of useful vegetables, of different kinds. The size of the cornfields, as well as the high degree of cultivation in which they were kept, excited wonder; and the ears of corn were so remarkably large, that many of them measured twenty-two inches in length. So numerous were the fruit-trees, that in one orchard they cut down fifteen hundred."-Vol II, pp. 33, 34.

No one can read the above, without having his surprise awakened at the political and social advancement, made by the Six Nations. He who should call such a people barbarous,

would be guilty of a very improper use of language.

During the desolating campaign of Gen. Sullivan, there occurred two incidents of a tragic kind, which, as they illustrate the character of the Indians in its more fearful aspect, we shall here insert. The first of these was as follows. On a certain occasion, the enemy made a sudden rush upon Sullivan's advance-guard, and captured a couple of the Oneida tribe of Indians, who were throughout the revolutionary struggle favorable to the Americans. One of these had been a guide to Gen. Sullivan and had rendered important aid to him during the expedition. But another circumstance prepared the way for the tragedy which followed. This Oneida Indian had an elder brother among the enemy, who had urged him in vain to join

issue against the Americans. They had therefore chosen different war-paths, nor had they met since their separation, till the younger found himself a prisoner to the elder. "The latter had no sooner recognised his brother after the melée, than his eyes kindled with that fierce and peculiar lustre which lights up the eyes (countenance?) of a savage when meditating vengeance. Approaching him haughtily, he spoke as follows:

"Brother! You have merited death! The hatchet or the warclub shall finish your career! When I begged of you to follow me in the fortunes of war, you were deaf to my cries; you spurned my entreaties!

"Brother! You have merited death and shall have your deserts! When the rebels raised their hatchets to fight their good master, you sharpened your knife, you brightened your rifle and led on our foes

to the fields of our fathers!

"Brother! You have merited death and shall die by our hands! When those rebels had driven us from the fields of our fathers to seek out new houses, it was you who could dare to step forth as their pilot, and conduct them even to the doors of our wigwams, to butcher our children and put us to death! No crime can be greater! But though you have merited death, and shall here die on this spot, my hands shall not be stained by the blood of a brother! Who will strike?

"A pause of but a moment ensued. The bright hatchet of Little Beard, the Sachem of the village, flashed in the air like the light-

ning, and the young Oneida chief was dead at his feet."

Another incident equally tragical, that occurred during this campaign of Gen. Sullivan into the Indian territory, will here be introduced, which, like the one just narrated, presents savage life in its frightful aspects. It was briefly this. A certain Lieutenant Boyd, belonging to the American ranks, was taken prisoner by Brant's party, and led away from the battle-field a captive, into the quarters of the enemy. There, so long as Thayendanegea was present, the prisoner was secure from insult or ill usage. But so soon as the former was obliged to leave the English camp to discharge his multifarious duties, the unfortunate Boyd was brought before Butler, who commanded at the station, and closely examined as to the "situation, number, and intentions of Gen. Sullivan and his troops. He, of course, declined answering all improper questions; whereat Butler threatened, that if he did not give him full and explicit information, he would deliver him up to the tender mercies of the In-Relying confidently upon the assurances of the generous Mohawk chieftain, Boyd still refused, and Butler fulfilled

his bloody threat,—delivering him over to Little Beard and his clan, the most ferocious of the Seneca tribe. The gallant fellow was immediately put to death by torture, and in the execution there was a refinement of cruelty, of which it is not known that a parallel instance occurred during the whole war. ing been denuded, Boyd was tied to a sapling, where the Indians first practised upon the steadiness of his nerves by hurling their tomahawks apparently at his head, but so as to strike the trunk of the sapling as near to his head as possible without hitting it—groups of Indians, in the mean time, brandishing their knives, and dancing around him with the most frantic demonstrations of joy. His nails were pulled out, his nose cut off, and one of his eyes plucked out. His tongue was also cut out, and he was stabbed in various places. After amusing themselves sufficiently in this way, a small incision was made in his abdomen, and the end of one of his intestines taken out and fastened to the tree. The victim was then unbound, and driven round the tree by brute force, until his intestines had all been literally drawn from his body and wound round its trunk. sufferings were then terminated by striking his head from his body."-Vol. II. pp. 31, 32.

We doubt if the annals of warfare furnish an instance of such cool, savage ferocity in torturing a captive. But we can pardon the untutored and dark-minded Indians easier than we can that miscreant Butler, who surrendered Boyd to them, and is chargeable with the guilt of this climax of atrocity. As might have been expected, however, of such a wretch, justice soon overtook him. He perished not many months after, in Canada Creek, by the unerring aim of an Oneida Indian's rifle.

Under this head, we might multiply examples selected from the work before us, for the purpose of illustrating the manners and customs peculiar to the aborigines of this country, and especially of that portion of them, who dwelt in the fertile region of western New York. But what we have given must suffice. Numerous other incidents, of equally thrilling interest, are scattered through these volumes, which, of themselves, would abundantly compensate the purchaser.

We shall now, according to the plan proposed, place our readers in possession of an extract, which will enable them to judge of the author's talent at description. All that will be necessary for us to say, in order to introduce the passage to the reader, can be comprised in few words. It is well known that,

after the conclusion of the revolutionary war, the Indian tribes in the remote west became very troublesome to our frontier settlements, making bloody inroads upon the defenceless settlers, and keeping the whole region in a state of incessant alarm. It was then suspected, and has since been proved, that they were stimulated to this conduct by the influences of British gold, and the sanction of British authority. To chastise these tribes, Gen. Washington had first sent out Gen. Harmer, who was defeated and driven back with great loss. A second expedition was fitted out, under the command of St. Clair. It is the disastrous battle fought by St. Clair, with the combined Indian clans west of the Mississippi, whose description we are to present to our readers. We think it extremely graphic and spirit-stirring:

"This position had been selected with a view of throwing up a slight defence, and awaiting the return of Major Hamtramck with the first regiment. Both designs were anticipated and circumvented by the Indians. About half an hour before sunrise on the morning of the 4th, just after the soldiers were dismissed from parade, the militia, who were about a quarter of a mile in front, were briskly attacked by the Indians. Like most militiamen, their first impulse was to run-and that impulse was obeyed in the greatest terror and wildest confusion. Rushing through the main encampment, with the enemy close upon their heels, no small degree of confusion was created there also. The lines had been formed at the firing of the first gun; but the panic-stricken militia broke through, and thus opened the way for the enemy—an advantage which was not lost upon him. The officers endeavored to restore order in vain, although, for a time, the divisions of Butler and Darke, which had encamped about seventy yards apart, were kept in position. But the Indians charged upon them with great intrepidity—bearing down upon the centre of both divisions in great numbers. The artillery of the Americans was of little or no service, as the Indians fought in their usual mode, lying upon the ground and firing from behind the trees-springing from tree to tree with incredible swiftness, and rarely presenting an available mark to the eye even of the riflemen. Having, in the impetuosity of their pursuit of the fugitive militia, gained the rear of St. Clair, they poured a destructive fire upon the artillerists from every direction—mowing them down by scores, and, with a daring seldom practised by the Indians, leaping forward, and completing the work of death at the very guns. General St. Clair was himself sick, having been severely indisposed for several weeks. He assumed his post, however, and though extremely feeble, delivered his orders in the trying emergency with judgment and selfpossession. But he was laboring under the disadvantage of commanding militia upon whom there was no reliance, and having few, if any, but raw recruits among his regulars. These, too, had been hastily enlisted, and but little time for drill or discipline had been allowed. Hence, though brave, and commanded by officers of the highest qualities, they fought at great disadvantage. Gen. Butler fell early in the action, mortally wounded, and was soon afterward killed outright, under circumstances of deep atrocity. Among the Indian warriors were considerable numbers of Canadians, refugees from the United States, and half-breeds—young men born of Indian mothers in remote Canadian settlements. These motley allies of the savages were even more savage than their principals. Among them was the noted and infamous Simon Girty, whose name has occurred in a former part of the present work. After the action, Girty, who knew General Butler, found him upon the field, writhing from the agony of his wounds. Butler spoke to him, and requested him to end his misery. The traitor refused to do this, but turning to one of the Indian warriors, told him the wounded man was a high officer; whereupon the savage planted his tomahawk in his head, and thus terminated his sufferings. His scalp was instantly torn from his crown, his heart taken out, and divided into as many pieces

as there were tribes engaged in the battle.

"The Indians had never fought with such fury before. The forest resounded with their yells, and they rushed upon the troops, under their favorite shelter of trees, until they had partially gained possession of the camp, artillery and all. Ascertaining that the fire of their troops produced no perceptible effect upon the Indians, recourse was had to the bayonet. Colonel Darke made an impetuous charge at the head of the left wing, and drove the enemy back about four hundred yards, with some loss. But not having a sufficient number of riflemen to maintain his advantage, he gave over the pursuit—being instantly pursued in turn under a deadly fire. The same gallant officer was subsequently ordered to make a second charge, which he performed with equal bravery—clearing for the moment that portion of the camp to which his attention was directed. the Americans were now completely surrounded; and while he was driving the Indians in one direction, clouds of them were seen to fall, 'with a courage of men whose trade is war,' upon another pointkeeping up a most destructive fire from every quarter. The use of the bayonet was always attended with temporary success, but each charge was also attended by severe loss, especially of officers; nor in a single instance were the Americans able to retain the advantage thus severely gained. Finally, a large proportion of the best and bravest officers having fallen, nearly all that had been preserved of order disappeared. The men huddled together in groups, and were shot down without resistance. Having done all, under the circumstances that a brave man could do, and finding that the day was lost past recovery, General St. Clair directed Colonel Darke, with the second regiment, to charge a body of Indians who had gained the road in the rear, and thus opened a door of retreat. The order was promptly and successfully executed, and a disorderly flight ensued. The victorious Indians followed up their advantage to the distance of only four miles, when, leaving the pursuit, they directed their attention to the plunder, and ceased fighting to revel in 'the spoils of the vanquished.' The fugitives continued their flight thirty miles, to Fort Jefferson. Here they met Major Hamtramck with the first

regiment; but it was not deemed advisable to make a stand, and the remains of the army fell back to Fort Washington, as Harmar had done the year before. The retreat was indeed most disorderly and cowardly. 'The camp and the artillery,' says General St. Clair in his narrative of the campaign, 'were abandoned; but that was unavoidable, for not a horse was left to draw it off, had it otherwise been practicable. But the most disgraceful part of the business is, that the greatest part of the men threw away their arms and accoutrements, even after the pursuit had ceased. I found the road strewed with them for many miles, but was not able to remedy it; for, having had all my horses killed, and being mounted upon one that could not be pricked out of a walk, I could not get forward myself, and the orders I sent forward, either to halt the front, or prevent the men parting with their arms, were unattended to."—Vol. II, pp. 309—311.

Did our limits permit, we might find many equally stirring scenes in the work, that are described with like vividness and

warmth of language.

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We shall, in the next place, proceed to make such selections from these volumes as are calculated to give to our readers a rapid sketch of the character of the great Mohawk warrior. And in general, we may remark, that the whole bearing of the book is to wipe off from this remarkable man the charge of being sanguinary and ferocious. It is readily admitted by Col. Stone, that Thayendanegea was a terrible foe; rendered so, however, not by his blood-thirstiness and cruelty, but by his sagacity, his skill in war, his vigilance, and that unbounded influence he possessed over his savage followers, which made them think him invincible, and which caused them, at his command, to fly upon the enemy, like the winged thunderbolt. In war, he seemed endowed with a sort of ubiquity, so rapidly did he fly to every part of the frontier, and so quickly did his blows fall every where. But, then, all this was only acting the part of a skilful chieftain. It was only carrying out the principle, which he had laid down, "that the whole object of war is to see who can kill the most." Having settled this, what followed was a natural consequence. And, it must be confessed, he solved that problem with appalling success.

But, then, the inference is not tenable, that he must have been ferocious and bloody. That he did not merit these epithets, Col. Stone clearly shows, by authentic facts. Thus he fully disproves the charge of Brant's being the instigator and efficient actor in the massacre at Wyoming. We think an alibi is clearly made out, by which means a load of opprobrium is

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removed from the shoulders of Thayendanegea. The part which Brant took in the tragic death of Lieutenant Wormwood, who was bearing despatches away from Cherry Valley, at the time that the Mohawk warrior was prowling around the village, is indeed lamentable. But, according to Col. Stone, Brant had no idea who his victim was, and continued to lament the bloody transaction ever after. In addition to facts of this kind, several instances are given, in which Brant, by his authority and influence, rescued prisoners from a miserable death by torture; and, when he could in no other way save the captives from the cruel ordeal customary among Indians, he would resort to cunning, and deceive his own people, in order to provide a way of escape for his prisoners from running the gauntlet, which in many cases resulted in death, and in all produced the most unhappy consequences. We repeat, then, that there is no dispute about the Mohawk warrior being a terrible foe in battle; but what is maintained, is, that after victory had been decided, there is no proof of his having been sanguinary and cruel. If it be said, that in advanced age, he murdered his own son, we reply, that this affair ought not to be judged of, without taking into consideration all the circumstances of the case. In the first place, the son was a miserable sot. He was guilty of all kinds of vices, as a necessary consequence of his intemperance. Long had his father endured his enormities. At several times, he had tried to assassinate his aged parent. And when, at last, the latter felled his son with a stroke of the hatchet, it was when that utterly abandoned son was rushing upon him, with a glittering knife directed at his heart. Brant's killing his son was, therefore, a sheer act of self-defence, which is the dictate of civilized and savage man. But, then, what still further changes the moral aspect of this act of stern justice, is, that Thayendanegea had, by right of his office as chief, authority and power to do as he did. Whether we should advocate the principle of allowing a chief authority over the lives of his people, is another question. What we say is, that acting under that authority vested in him. he cannot be esteemed very culpable for employing it, in the extremely aggravated case now under consideration. But we shall not dwell upon so painful an event.

It is well known, that Thayendanegea went to London twice in the course of his life. With what success he conducted himself, when surrounded by the refinements of that me-

tropolis, may be learned from several anecdotes, which are narrated by Col. Stone.

The following is an instance of a keen encounter of wit between himself and an English nobleman:

"Among the gentlemen of rank with whom Brant was acquainted, was a nobleman of whom it was scandalously reported that his place was purchased by the illicit favors bestowed upon another by his beautiful wife. On one occasion his Lordship undertook to rally the forest chief upon the subjects of the wild and rude manners and customs of the Indians, to which they pertinaciously adhered, not-withstanding all the attempts made to improve them by the arts of civilization. Some of their absurd practices, of which the English, as his Lordship remarked, thought very strange, were particularized. Brant listened very patiently until it became his turn to speak, when he replied that there were customs in England, also, of which the Indians thought very strange. 'And pray what are they?' inquired his Lordship. 'Why,' answered the chief, 'the Indians have heard that it is a practice in England for men who are born chiefs to sell the virtue of their squaws for place, and for money to buy their venison! The Mohawk occupied a position which enabled him to say what he pleased with impunity. But in the present instance the rebuke was doubly withering,—from the gravity and assumed simplicity with which it was uttered, and the certainty that the titled gentleman could not mistake the direction of the arrow, while he could neither parry nor avoid, nor appear to notice it."— Vol. II, pp. 258, 259.

After reading the above extract, we shall not be surprised at the success with which he could mingle in other scenes of civilized life. Take the following as a specimen:

"During his stay in London, a grand fancy ball, or masquerade, was got up with great splendor, and numerously attended by the nobility and gentry. Captain Brant, at the instance of Earl Moira, was also present, richly dressed in the costume of his nation, wearing no mask, but painting one half of his face. His plumes nodded as proudly in his cap as though the blood of a hundred Percies coursed through his veins, and his tomahawk glittered in his girdle like burnished silver. There was, likewise, in the gay and gallant throng a stately Turkish diplomat of rank, accompanied by two houris, whose attention was particularly attracted by the grotesque appearance of the chieftain's singular, and, as he supposed, fantastic attire. The pageant was brilliant as the imagination could desire; but among the whole motley throng of pilgrims and warriors, hermits and shepherds, knights, damsels, and gipsies, there was to the eye of the Mussulman, no character so picturesque and striking as that of the Mohawk; which, being natural, appeared to be the best made up. He scrutinized the chief very closely, and mistaking his rouge et noir complexion for a painted visor, the Turk took the liberty of attempting to handle his nose. Brant had, of course, watched the workings of his observation, and felt in the humor of a little sport. No sooner, therefore, had Hassan touched his facial point of honor, under the mistaken idea that it was of no better material than the parchment nose of the Strasburgh trumpeter, than the chieftain made the hall resound with the appalling war-whoop, and at the same instant the tomahawk leaped from his girdle, and flashed around the astounded Mussulman's head as though his good master, the Sultan, in a minute more, would be relieved from any future trouble in the matter of taking it off. Such a piercing and frightful cry had never before rung through that salon of fashion; and breaking suddenly, and with startling wildness, upon the ears of the merry throng, its effect was prodigious. The Turk himself trembled with terror, while the female masquers—the gentle shepherdesses, and fortune-telling crones, Turks, Jews, and gipsies, bearleaders and their bears, Falstaffs, friars, and fortune-tellers, Sultans, nurses and Columbines, shrieked, screamed and scudded away as though the Mohawks had broken into the festive hall in a body. The matter, however, was soon explained; and the incident was accounted as happy in the end as it was adroitly enacted by the good-humored Mohawk."—Vol. II, pp. 259, 260.

We hardly know where to stop our quotations from these interesting volumes, and shall make only one more. It is a letter, in reply to one, in which his opinion had been asked as to the comparative advantages of civilized or savage life. The production will show his talent for literary composition, and, at the same time, give us a very favorable proof of his intelligence and enlarged comprehension of thought. Here is the letter, which we hope all will read carefully:

"MY DEAR SIR,

"Your letter came safe to hand. To give you entire satisfaction I must, I perceive, enter into the discussion of a subject on which I have often thought. My thoughts were my own, and being so different from the ideas entertained among your people, I should certainly have carried them with me to the grave, had I not received

your obliging favor.

"You ask me, then, whether in my opinion civilization is favorable to human happiness? In answer to the question, it may be answered, that there are degrees of civilization, from Cannibals to the most polite of European nations. The question is not, then, whether a degree of refinement is not conducive to happiness; but whether you, or the natives of this land, have obtained this happy medium. On this subject we are at present, I presume, of very different opinions. You will, however, allow me in some respects to have had the advantage of you in forming my sentiments. I was, sir, born of Indian parents, and lived while a child among those whom you are pleased to call savages; I was afterwards sent to live among the white people, and educated at one of your schools; since which period I have been honored much beyond my deserts, by an

acquaintance with a number of principal characters both in Europe and America. After all this experience, and after every exertion to divest myself of prejudice, I am obliged to give my opinion in favor of my own people. I will now, as much as I am able, collect together, and set before you, some of the reasons that have influenced my judgment on the subject now before us. In the government you call civilized, the happiness of the people is constantly sacrificed to the splendor of empire. Hence, your codes of criminal and civil laws have had their origin; hence your dungeons and prisons. I will not enlarge on an idea so singular in civilized life, and perhaps disagreeable to you, and will only observe, that among us we have no prisons; we have no pompous parade of courts; we have no written laws; and yet judges are as highly revered amongst us as they are among you, and their decisions are as much regarded.

"Property, to say the least, is as well guarded, and crimes are as impartially punished. We have among us no splendid villains above the control of our laws. Daring wickedness is here never suffered to triumph over helpless innocence. The estates of widows and orphans are never devoured by enterprising sharpers. In a word, we have no robbery under the color of law. No person among us desires any other reward for performing a brave and worthy action, but the consciousness of having served his nation. Our wise men are called Fathers; they truly sustain that character. They are always accessible, I will not say to the meanest of our people, for we have none mean but such as render themselves so by

their vices.

"The palaces and prisons among you form a most dreadful contrast. Go to the former places, and you will perhaps see a deformed piece of earth assuming airs that become none but the Great Spirit above. Go to one of your prisons; here description utterly fails! Kill them, if you please; kill them, too, by tortures; but let the torture last no longer than a day. Those you call savages, relent, the most furious of our tormentors exhausts his rage in a few hours, and despatches his unhappy victim with a sudden stroke. Perhaps it is eligible that incorrigible offenders should be sometimes cut off. Let it be done in a way that is not degrading to human nature. Let such unhappy men have an opportunity, by their fortitude, of making an atonement in some measure for the crimes they

have committed during their lives.

"But for what are many of your prisoners confined?—for debt!—astonishing!—and will you ever again call the Indian nations cruel? Liberty, to a rational creature, as much exceeds property as the light of the sun does that of the most twinkling star. But you put them on a level, to the everlasting disgrace of civilization. I knew, while I lived among the white people, many of the most amiable contract debts, and I dare say with the best intentions. Both parties at the time of the contract expect to find their advantage. The debtor, we will suppose, by a train of unavoidable misfortunes, fails; here is no crime, nor even a fault; and yet your laws put it in the power of the creditor to throw the debtor into prison and confine him there for life! a punishment infinitely worse than death to a brave man!

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And I seriously declare, I had rather die by the most severe tortures ever inflicted on this continent, than languish in one of your prisons for a single year. Great Spirit of the Universe!—and do you call yourselves Christians? Does then the religion of Him whom you call your Saviour, inspire this spirit, and lead to these practices? Surely no. It is recorded of him, that a bruised reed he never broke. Cease then to call yourselves Christians, lest you publish to the world your hypocrisy. Cease, too, to call other nations savage, when you are tenfold more the children of cruelty than they."—Vol. II, pp. 481-483.

We have already swollen this article, by quotations and running remarks, to an unprecedented size, and shall therefore hasten to relieve the patience of the reader. Were we disposed to lay any strictures upon these volumes, we should certainly find fault with the wearisome extent with which *Indian* speeches are introduced. Why this has been done, we have been at a loss to account. Assuredly, they are not generally of the slightest interest, for they are nearly all, from beginning to end, the repetition of precisely the same idea, turned over and over. Could not this fault be corrected in future editions? We observe, also, some letters from American gentlemen to Brant, which seem, to our minds, very useless. And they take away from the dignity of history.

In the vignette title, there is an Indian in the act of drawing his arrow to its head. We are told by Mr. Catlin, that Indians do not hold their bow in the way this one is represented as holding his; and the reason is, that should they adopt such a posture, they would lose nearly all the force and vigor of the arm. They, therefore, hold the weapon lower down, never pretending to take aim, but depending upon their skill exerted in other ways, to send the arrow straight to the mark. Notwithstanding this defect, the picture is beautifully executed, as indeed are all the engravings in these volumes.

In taking our leave of this work, we re-assure its gifted author, that our apparent neglect in noticing his production, has grown out of unavoidable occurrences. If he will favor the public again with the efforts of his pen, we promise to seize upon an early opportunity to introduce them to our readers. We are sorry to be informed, that Mr. Stone has, by a series of untoward events connected with his publisher, been obliged to sacrifice quite a large sum of money in the getting up of these volumes. Indeed, we learned from his own lips, that for each set sold at the present price, he lost about one dollar and thirty

cents. That this should be a consequence of writing so valuable a piece of history connected with our own country, we consider rather mortifying. And we hope that it will not be true, when the community become acquainted with the nature and value of the work, and the amount of rare information and rich incident, that a few dollars will place in their possession. We might say a great deal more on this point, but are absolutely compelled to stop, from the fact, that we have filled the very last page allotted to this article.

J. W.

ARTICLE IV.

LEVITY A VICIOUS QUALITY.

LEVITY, if we would speak accurately, must be distinguished from cheerfulness, and even from sprightliness and wit. Some of the most cheerful persons we ever meet, are remarkable for seriousness and gravity. It is equally true, that a sprightly turn of mind, displaying itself by lively and vivid descriptions of men and things, and even by strokes of humor, does not subject its possessor to the imputation of levity. There may be a brisk flow of the animal spirits, and "an endless play of fancy," where there are no approaches to lightness, either in speech or behavior. Levity, even in its least exceptionable forms, and when it involves no violation of the law of purity, is a great defect in the human constitution, being equally at variance with the dictates of a sound understanding, and with the feelings of a virtuous and good heart. Of this, no one, it seems to us, can be in doubt for a moment, after attentively considering the following things.

First, the exalted rank which our Creator has assigned to us among his works. Man is a very noble creature. There is something curious and wonderful in the structure of his physical constitution. The more we examine it, the greater is our astonishment, and the greater cause we see to acknowledge it the production of consummate wisdom. We are especially struck with the form and lustre of the human countenance, and the erect posture of the human body. The physical constitution of man, however, is by far the meanest part of his na-

ture. In this respect, he, like all other animals, claims kindred with the dust. It is the soul of man, which furnishes the principal evidence we have of his grandeur and dignity. The soul of man possesses capacities and powers of a very noble and exalted kind. It has taught him to analyze the various substances of which our earth is composed, or which are found upon its surface; to construct machines of a curious and complicated nature; to level mountains; to convert deserts into fruitful fields; to conduct the ship across the pathless ocean; and to ascertain the magnitudes, distances, and revolutions of the heavenly bodies. The soul of man is qualified to form the most noble and exalted friendships, to make eternal progress in intellectual and moral excellence, and to extend its contemplations even to him who dwells in that light which is inaccessible. It is capable of knowing, loving, serving, and enjoying its great Creator; and of being associated with him in the high and holy employ of executing his wise and gracious designs; nay, of participating in his blessedness, and drinking of the river of his pleasures. And shall a creature, thus noble and exalted, indulge a frivolous and light spirit? How unsuitable this, to the grandeur and dignity which he possesses as a ra-

tional and immortal being!

Our argument will appear still more cogent and convincing, when viewed in relation to those of mankind who have been renewed by the grace of God. Many of them, it is true, make no great figure in the world. They are indigent; they are unlearned; they live in obscurity; they have nothing to do with the pageantry of courts; nor can they boast of noble birth, or of sounding titles. But they are rich towards God, and are partakers of the honor which cometh from him. They are members of the royal family of heaven; "a chosen generation, a royal priesthood, a holy nation, a peculiar people, ordained to show forth the praises of him, who has called them out of darkness into his marvellous light." Their "bodies are the temples of the Holy Ghost;" angels are "ministering spirits" to them; and they are heirs "to an inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them." O, what dignity do the people of God possess! dignity, in comparison of which, that of earthly potentates is lighter than vanity. And shall they indulge themselves in carnal mirth and jollity? What can be more incongruous, what more inconsistent with that high and holy vocation wherewith they are called? It is universally admitted, that a serious, dignified deportment is proper for persons of noble birth and exalted stations. And can levity be suitable for those who are "kings and priests unto God?" nay, "sons and daughters of

the Lord Almighty?"

We are continually in the presence of God. Secondly. This is one of the fundamental principles of both natural and revealed religion. Nothing is more evident than the omnipresence of the Deity. Reason teaches us, that he, who created all things, must uphold them by the word of his power, or they would cease to exist; and that he who upholds all things must exist in all places, since no being can operate where he is not. To this great truth, the Bible bears testimony in the plainest manner. Speaking of God, it assures us, that we cannot "go from his Spirit, or flee from his presence; " that, "if we ascend up into heaven, he is there;" and that, "if we make our bed in hell, he is there;" that, "if we take the wings of the morning and dwell in the uttermost part of the sea, even there his hand shall lead us, and his right hand shall hold us." Now, what consideration can show the propriety of seriousness more forcibly than this? Were we introduced into the company of some great man, we should be very far from a disposition to trifle. There would be an awe upon our spirits. We should not be likely to utter a thoughtless word. And, if we saw any one who, under these circumstances, behaved himself in a different manner, we should instantly denounce him as wanting in decorum and decency. What, then, shall we think of those persons who trifle in the presence of him "who is the blessed and only potentate; the King of kings, and the Lord of lords?" In his character, are combined all possible excellences. He is infinite in power, wisdom, holiness, justice, goodness, and truth. While he is thoroughly acquainted with our actions and words, and even with our thoughts, he is irreconcilably opposed to sin, and cannot so much as look upon it but with abhorrence. At the same time, he can do with us whatever he pleases. He has our eternal destiny entirely in his hands. He can pardon and sanctify us, and make us partakers of the joys and glories of his kingdom; or he can abandon us to sin and Satan, and make us the hopeless monuments of his displeasure. What motives to seriousness, what dissuasives from levity, are here!

"Awake, asleep, at home, abroad, We are surrounded still with God."

And can we realize this amazing truth, and yet be gay? vol. III.—No. XII.

Thirdly. We know that by multitudes the name of God is daily dishonored. It will be readily admitted, that we ought to love God with all our hearts, and feel a supreme regard to his glory continually. But how can we do this without mourning, that so large a portion of our race are living daily in rebellion against him, regardless of his laws, and refusing submission to his authority? Can we witness, without grief, the neglect of his institutions, the profanation of his name, and the irreverence so generally manifested towards his sacred majesty? Whether we feel this grief, or not, it certainly ought to be felt; nay, to form a constant and prominent trait in our character. Nor, unless this is the case, have we any substantial evidence that we are truly the friends of God. Such grief the holy Psalmist most certainly felt. Accordingly, in an address to his God, he says, "I beheld the transgressors and was grieved, because they kept not thy word." Nay, he expresses himself in a still more emphatic manner, "Rivers of water run down mine eyes, because they keep not thy law." And, let me ask, can this pious grief be felt by those who are gay and jocular?

Fourthly. We live in a world where misery abounds. Multitudes of our fellow-men are confined by sickness. They are "chastened with pain upon their beds, and the multitude of their bones with strong pain, so that their life abhorreth bread, and their soul dainty meat." The returns of morning and evening, so grateful to persons in health, afford them no pleasure. They turn from side to side, and find no relief. Wearisome days and nights are appointed them. They say in the evening, "Oh, that it were morning!" and in the morning, "Oh, that it were evening!" Hundreds of thousands of our race are every day in this lamentable condition.

How many of our fellow-men have recently been deprived of their property! They were blessed with opulence, or at least, with a comfortable supply of the blessings of life. Their prospects were fair and flattering. They looked forward, and imagined they saw many prosperous years before them. But, alas, their fairest prospects are overcast; their most cheering expectations are buried in the dust! On one, the ruthless hand of the extortioner has been laid. To another, the winds of heaven have been unpropitious, and have driven his richly freighted vessels on rocks or quicksands. The stores of a third, with all their contents, have fallen a prey to a raging conflagration. A fourth has been smitten with blasting, and mildew,

and hail, which have destroyed the fruits of his fields. Each is precipitated from affluence, or, at least, from ease and competence, to penury and want. How painful the transition!

Others have recently been called to part with near and dear friends. The ties which bound them together were peculiarly strong. In many instances, they were endeared to each other by long acquaintance, and by a thousand acts of kindness. But a separation has taken place. Some have been called from this sublunary world, and the survivors feel themselves alone, though perhaps surrounded by a living multitude. It seems as though their all was gone. The wife has lost the husband of her youth, to whom she had been accustomed to look for counsel in cases of perplexity and doubt, and for support and solace in times of trouble. The husband has lost the wife of his bosom, the delight of his eyes and the joy of his heart, whose smiles had sweetened all his toils, and whose soothing accents had often assuaged the sorrows of his soul. Alas, she is no more! No smile is seen on her countenance, No soothing accents issue from her lips. The dust has returned to the earth as it was, and the spirit has returned to God who gave it.

How many fond parents have lost their children! These were dearer to them than any other earthly good. When a child was sick and ready to die, how were their hearts wrung with anguish! What distressing anxieties pervaded their souls! Had they possessed millions of gold and silver, they would cheerfully have sacrificed the whole, to save the child from death. But their tears and efforts were all fruitless. The amiable, the beloved child is no more. It has sunk into the cold arms of death, and left its bereaved parents overwhelmed with grief for the loss, the irreparable loss, which they have sustained.

Now, such bereaving strokes are daily felt by thousands and millions of our race. And can we claim to ourselves the character of men, and not sympathize with them in their distress? The individuals of our race may all be considered as composing one great family. Our common Creator has made of one blood all nations to dwell on the face of the whole earth. He has, accordingly, taught us to consider every man as our neighbor and brother, and not only to rejoice with them that rejoice, but also to weep with them that weep. And can we cherish this sympathizing spirit, while engaged in scenes of mirth and jollity?

Multitudes of our race are continually smarting under the rod of the oppressor. They have no security for the preservation of any of the enjoyments of life. They hold all they have at the will of a capricious despot, whose tender mercies are cruel, and who aims at nothing but his own pleasure and aggrandizement. How many of his subjects, though chargeable with no crime, are languishing in his dungeons, or chained to his galleys, or are compelled to pass their lives in those deep and dreary mines, where the cheering light of the sun is never

seen, and where his genial heat is never felt!

Besides, how many of our race are every day actually dying! It has been computed that mankind, on an average, live to be thirty-three years old; we mean, that as many die before they arrive at that age, as live to be older. If this calculation be correct, and if the whole population of our globe be eight hundred millions, it will follow that about twenty-four millions and an half go off the stage of life in a year; about two millions and forty thousand in a month; about eighty thousand in a day; more than three thousand in an hour, and between fifty and sixty in a minute. How solemn are these facts! Did we reflect upon them, could we indulge a spirit of levity? While we are sporting, how many of our fellow-men, members of the same great family with ourselves, are in the agonies of death, and are passing, in rapid succession, into the eternal world! Suppose we spend an evening in vain and frivolous discourse; or, to use the language of St. Paul, in "foolish talking and jesting." Let us bear in mind, when it is passed, that, during that single evening, more than twelve thousand, perhaps more than fifteen thousand, of our fellow-men, have experienced the pangs of dissolution, and have gone to the tribunal of the eternal Judge.

Fifthly. Multitudes of our race are in danger of perishing in their sins. This is true, not only of the hundreds of millions who are enveloped in the darkness of heathenism, but of great numbers who live in lands enlightened by the gospel. Within the boundaries of the Christian world, an immense majority are evidently in their sins, and enemies to God by wicked works. This, indeed, is true of all who are not renewed by divine grace. They are "children of disobedience," and, therefore, "children of wrath." As they have exercised no true faith in Jesus Christ, their sins are not forgiven. They are, consequently under sentence of condemnation, and "the wrath of

God abideth on them." Now, one of two things must be true of us all; we are still in this deplorable condition, or we have been delivered from it by the power and grace of God. Suppose the latter to be our case. Suppose we are in a pardoned and justified state. We have, on that supposition, no reason to be dismayed on our own account. But ought we to feel no painful anxiety in view of the condition of others? Suppose the cholera were raging among us. Suppose we had been sick of that dreadful malady ourselves, and had recovered; should we feel no solicitude in relation to others? Suppose that the disorder was carrying off hundreds and thousands in a week, and that many of our acquaintances and friends, nay, many of our near and dear relatives, were continually exposed to this dreadful scourge of Heaven, would levity become us? Certainly not, even admitting there was no ground for fearful apprehension in regard to their future state. Though we should confine our views to this sublunary world, or should consider all mankind as sure of a happy existence beyond the grave, and though we should feel no fear of falling a prey to the raging pestilence ourselves, the thought, that it was spreading such fearful ravages around us, and hurrying many of our friends and relatives into an untimely grave, could not fail, if we felt and acted like rational beings, to banish mirth from our dwellings. What, then, shall we say in relation to the point in hand? Are we delivered from the power and guilt of sin ourselves? and can we, on this account, look with unconcern on the thousands and tens of thousands around us, who are still the enemies of God and exposed to endless ruin? Can we help weeping on their account, or can we feel this deep anxiety, and yet be gay?

But suppose the *first* side of the above alternative be applicable to us. Suppose we are still unrenewed, and, consequently, in a state of condemnation; can we realize this, and yet indulge ourselves in levity? O, how dreadful is our condition! Language cannot describe it. The mind cannot adequately conceive it. We are the prisoners of divine justice. Sentence has already been pronounced. Its execution is for a while delayed. But how soon this season of mercy may be over is unknown to us. Perhaps in a few months; perhaps in a few days; perhaps in a few hours, or even moments. Can we, in the mean time, be sportive and jocular? What would you think of a malefactor who had been condemned to die by the justice of his country, and, according to the sentence of the

judge, was to suffer an ignominious death in a short time; what would you think, if you saw him gay and blithesome, and, to all appearance, wholly unconcerned about his fate? Would you not think him either insane, or a most hardened and abandoned villain? Would not the lightness of his behaviour form. in your apprehension, a most unthinking natural contrast to the horror of his situation? But, ah! the similitude which I have employed is very inadequate, and falls far short of a complete representation of the sinner's case. The sinner is doomed, not merely to temporal death, but to death eternal. He is in the most imminent danger of falling into the abyss of endless ruin; of suffering the corrodings of that worm which never dies, and of being cast into that fire which never can be quenched. one month, perhaps in one day, or hour, if he repent not, he may be gone beyond the reach of mercy. O, how awful, how inexpressibly awful, his situation !—a situation we would not be in for a thousand worlds. Are any of our readers in this situation? Yes; as many of you as are out of Christ. can you trifle? Can you sport on the brink of that tremendous precipice which reaches down to the abyss of endless darkness?

Sixthly. There are certain duties, important duties, incumbent on us, which require us to be continually in a serious frame of mind. Repentance is one of these duties. Without The voice repentance there is, there can be, no forgiveness. of him, who is the essential truth of God, has declared, "Except ye repent, ye shall all perish." Repentance, then, must be of the utmost importance to all unconverted men. Till they repent, they are under the curse of God's most holy law, and exposed to his everlasting displeasure. Nor is repentance unnecessary to the people of God. They cannot enjoy peace of mind, unless they daily mourn for sin after a godly sort. An impenitent heart is never the abode of solid peace. We cannot enjoy this rich blessing without a daily application to that fountain which divine mercy has opened for sin and uncleanness. And we cannot go to that fountain, except we have a a broken and a contrite heart. But is it possible for a man to repent of his sins in the midst of mirth and jollity? Certainly not. That repentance which God requires and will accept, implies the deepest solemnity.

Prayer is another important duty,—a duty, the performance of which is essential to the Christian character. He that lives

without prayer, lives without God; and, of course, without any well-founded hope in the world. Nor is it enough, that we have our stated seasons of prayer. We ought to live continually in a praying frame of mind. This is perfectly reasonable; and nothing less can be meant by an inspired writer, when he exhorts us to "pray without ceasing," to "pray always, with all prayer and supplication, and watching thereunto with all perseverance." Yes, we ought, undoubtedly, to be always ready to engage in the duty of prayer. But, is a light and vain spirit compatible with this? After spending an hour in "foolish talking and jesting," do we feel that it is good for us to draw near to God? We now address ourselves to real Christians. We have, brethren, an interest at the throne of grace. We have often found it a refuge to our souls. But have we ever enjoyed communion with God there, unless we were serious? And have we not always found, that the indulgence of levity

tended to unfit us for this exalted privilege?

Watching is another important duty, a duty of universal obligation. "What I say unto you, I say unto all, Watch." Nor shall we wonder that our Redeemer enjoins this duty upon us so particularly and solemnly, if we consider the condition of his disciples in the present world. They have engaged in a most important enterprise. They are "seeking for glory, and honor, and immortality," even "eternal life." Or, to use the language of another inspired writer, they are laboring to obtain "an inheritance which is incorruptible, and undefiled, and fadeth not away, reserved in heaven for them." In their endeavors to secure this great object, they meet with much opposition. They have to maintain a continual conflict with the world, the flesh, and the powers of darkness. These enemies are not only numerous and powerful, but exceedingly subtle; employing a thousand stratagems to ensnare the Christian, and lead him astray from the Captain of his salvation. Hence arises the necessity of watching. Nor is it sufficient that we perform this duty occasionally. It requires our constant and unremitting attention. If we leave off watching a single hour, we are in imminent danger of falling into sin. But is the right discharge of this great duty compatible with levity? Can the intelligent sentinel be otherwise than serious, when the enemy is near, and likely soon to commence an attack? How serious, then, ought we to be, when our enemies, numerous, subtle, powerful, are not only near, but many of them already within the walls!

especially, when the result of the conflict must involve the amazing alternative of eternal happiness, or eternal misery! Brethren, let us not deceive ourselves. The Christian life is a very different thing from what many people imagine. We cannot make progress towards heaven in the indulgence of carnal mirth and jollity. Wisdom's ways are indeed ways of pleasantness, and all her paths are paths of peace. But the peace and pleasure which wisdom affords are invariably of a

serious and holy nature.

Among the duties incumbent on us, one not the least important is, the contemplation of the character and work of Christ. The inspired author of the epistle to the Hebrews exhorts us to "consider him who endured the contradiction of sinners against himself:" to "consider the Apostle and High Priest of our profession, Christ Jesus." And what exhortation can be more reasonable, or more weighty? If Jesus Christ be, what the Scriptures declare him to be, "God manifest in the flesh;" and if he be the only Mediator between God the Father and guilty men, the contemplation of what he is, and of what he has done for our lost world, must be of vast importance to us In his mysterious person and mediatorial work, we have, there is reason to believe, the most stupendous display of the divine perfections ever made in the universe of God. There also we find the most powerful incentives to a holy life, and, consequently, the most effectual means of preparation for the blessedness of heaven.

But, let me ask, is the right contemplation of this momentous subject compatible with levity? Can we think of Christ and what he has done for our redemption, and not be serious? It is indeed true, that in this subject are opened to us the richest sources of consolation. There are those "wells of salvation," which can never be dried up, and that "river of water of life, clear as crystal," which issues "from the throne of God and of the Lamb." There spring up the Christian's liveliest hopes and sweetest joys. But these hopes and joys are all of a serious kind. Indeed, it seems to us impossible for any person to think aright of the character and work of Christ, without feeling a devout solemnity. What is better calculated to arouse our spirits, than a view of the dignity and glory of his person? And can we be otherwise than serious, when we think of his amazing condescension in leaving the high abodes of heavenly bliss, and making his entrance into this revolted world, taking upon him the likeness of sinful flesh, subjecting himself to that very law which his rebellious creatures had transgressed, obeying its precepts and suffering its awful penalty? Especially, can we help being serious, when we reflect on his humiliation and sufferings? Can we think of his poverty, the menial services which he performed, the scoffs and reproaches which were heaped upon him, the agonies of his soul in the garden of Gethsemane, his bloody sweat, his importunate cries to his Father, and that ignominious and painful death which he endured, and not feel those serious impressions which

the gayest of earthly scenes cannot obliterate?

Nor will our impressions be less serious, though certainly more pleasant, when we contemplate our Redeemer as rising from the dead, and showing himself to his disciples by many infallible proofs, and sending them out to all nations as the heralds of his salvation. And what solemnity and awe should we feel, when we contemplate him as ascending, amidst a convoy of angels, to his native skies, and as sitting down at the right hand of the eternal Father, amidst the acclamations and praises of all the glorified spirits around his throne! We will only add, how great must be our seriousness, when we think of him as coming, at the last day, in the glory of his Father, with all the holy angels, causing his mighty voice to be heard through the dark domains of death and hell, and assembling the innumerable multitudes of Adam's race before his tribunal, there to receive those retributions of reward or punishment which divine justice requires, and which shall be as lasting as eternity itself! The levity which we so often betray is a clear proof, that we do not think of Christ in the manner we ought.

Finally, as a proof that levity is wrong, we remark, that when the Lord pours out his Spirit in any place, a deep seriousness is invariably the consequence. This is a matter of fact, and, on that account, peculiarly deserving of our attention. Go into any neighborhood you please, where the work of God has commenced, and where the people generally feel its influence, and one of the first things, which strikes your mind and fixes your attention, is the grave and sober appearance of each individual. However much the place may have previously been noted for balls and parties of pleasure, they are all laid aside now. The people do indeed assemble frequently, more frequently, perhaps, than they formerly did. But they assemble for a very different purpose,—not that they may chant to the sound of the viol,

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or spend their precious time in unhallowed mirth and vain discourse, but that they may worship God, and converse on things pertaining to the salvation of the soul. A deep solemnity is depicted on every countenance, while some engage in the sacred duties of prayer and praise; and others, with anxious solicitude and streaming eyes, propose the momentous question, "What must we do to be saved?" Such has actually been the state of things in various parts of our country, during the present year. And such would be the state of things in every part of the earth, should the Spirit of the Lord be poured out plentifully upon it. There would be no parties of pleasure, no vain or frivolous conversation. A devout seriousness would be manifested every where. Awakened sinners, feeling their guilt and danger, and striving to enter in at the strait gate, would, of course, be serious. Nor would those who felt the renewing grace of God be less so. They would, indeed, serve him joyfully, but, at the same time, "with reverence and godly They would, besides, feel a deep solicitude for the salvation of all around them who were still under the power of sin,—a solicitude wholly incompatible with that levity from which we would gladly dissuade our readers.

ARTICLE V.

SOME REASONS FOR CHERISHING A CHRISTIAN SYMPATHY IN THE MISSIONARY ENTERPRISE.

In setting out, one word upon the expression, Christian sympathy. By this, is meant something heaven-wide of much that goes under this hallowed name, but which is of a spurious character. We mean, a sympathy founded upon Christian principle,—the reverse of a merely diseased sensibility that is powerfully agitated by the sight or the description of wo, but evaporates in empty sighs or vain wishes;—the reverse, too, of a sickly sentimentality, that weeps over a tale of sorrow, and be nearly convulsed on beholding objects of intense suffering, but shrinks from the smallest sacrifice to relieve that suffering, or, if persuaded to grant any pecuniary aid, doles out a mere driblet, which the lightest purse would hardly

miss. We mean a sympathy, that has its root in religious principle; and which, instead of spending itself in fruitless emotion. leads to prompt and vigorous action; a sympathy that has its foundation in a heart full of love to man, under whose influence one is led to weep with them that weep, and rejoice with them that rejoice, yea, identify his own happiness with the best interests of all his fellow-men. It is a deep feeling as well as strong, lasting as well as quick; it emanates from the pure fountains of Christian charity, and bears on its bosom practical blessings to all whom it reaches. A man, in whose heart such sympathy reigns, would scorn to indulge in pretty sentimentalities about the spiritual miseries of man, and after expatiating upon the wants of the heathen world, the sufferings of missionaries, their toils, and self-denials, end by an apology for doing nothing, and giving nothing, to relieve those very miseries over which his tears had just flowed. He, who feels Christian sympathy, will act as well as talk. He will do as well as resolve. He will contemplate the miseries of our fallen world, as something that can be, and is to be, remedied. Copying the example of him who not only pitied our guilty race, but also attempted to rescue us from that guilt, by actual suffering and death, he will not only pity and weep over the moral wretchedness of the heathen, but also adopt means and begin practical efforts for their relief. Instead of its being necessary to urge, and force, and drive, we had almost said goad, him to the monthly concert, he will go there as if he were obeying an appetite of his nature; and when there, his object will not be, just to have his imagination excited, and his sensibilities aroused, and his animal feelings gratified, but to offer up his own hearty, sincere, fervent prayer for the accomplishment of that grand result, on which he has fastened his eye of faith; which looms before his vision higher, and broader, and distincter; and on the success or failure of which, he has perfectly identified himself. cause,—thus will he reflect,—to this cause am I linked; to it have I pledged my vows solemn as eternity. On this altar have I laid myself, as a holocaust, whose smoke hath ascended like fragrant incense before the throne of God and the Lamb. Back I may not recall it. Many of my brethren are already in the field, waging battle with the powers of darkness; combating, shield to shield, and helmet to helmet, with Gog and Magog, and all the giant brood of idolatry and superstition. Before them rides one whose vesture is dipped in blood,—the great

Captain of their salvation—he, he, is at the head of the host whose ranks are swelling with followers. In those ranks let me be found.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar,
Who follows in his train?
Who best can drink his cup of wo,
Triumphant over pain;
Who patient bears his cross below,
He follows in his train."

Thus will an intelligent Christian reflect; when, under the influence of real sympathy for poor fallen man, he takes his place at the monthly concert, or at other times hears himself summoned, not to vent his sighs, nor shed his tears, nor indulge in passionate expressions concerning wretched humanity; but to test, by his labors, and sacrifices, and actions, the sincerity of his compassion, the breadth of his benevolence, the depth of his love, the reality of his Christian sympathy.

We said our purpose was, to offer certain reasons for cherishing Christian sympathy in the missionary enterprise. These

will now be suggested briefly.

1. It is an enterprise conceived in the very spirit of the gospel. Were we asked to say, in few words, what is that spirit, should we be at a loss to reply? Should we not at once answer, It is the spirit of diffusing good to others? This enveloped our blessed Saviour like a robe of light; begirt him like a radiant cincture, and shed along his path,—whether it led by the shores of the Galilean lake, or conducted up the hill of Calvary,—a mild, sweet, beaming lustre. How plainly was it this spirit which brought him from heaven, and induced him to place his divinity in abeyance, that he might tabernacle with us in our guilt and wretchedness, wade through scenes of wo, and consummate the whole by a baptism in blood. plainly was it this spirit, that prompted his last commission,— "Go ye into all the world and preach the gospel to every crea-How plain is it, that this same spirit animated the bosom of the apostles, when copying the active peripatetic benevolence of their adorable Master, they went about doing good, and disseminating every where the glad tidings of God reconciled in Christ. How plain is it, that this spirit pervades the whole New Testament, viewed as a system of divine philosophy, and rendering that philosophy, not like Plato's or Seneca's,—a beautifully shaped statue of marble, cold to the touch. motionless, lifeless,—but like some warm, living, breathing existence, of graceful form, and angelic countenance, and ethereal bearing, moving about in the midst of us, acting, speaking, directing,—a thing of life,—and calling into life and activity all the benevolent energies of our souls. Such, we say, is the spirit of the gospel. It is the spirit of diffusing good. And this is the spirit in which the missionary enterprise is conceived. If we may believe the Source of truth, heaven was made happier by sending abroad its blessings upon earth; and so one part of this earth will be made happier by scattering its blessings broadcast over the other parts. Is this, then, not a reason for cherishing a Christian sympathy in this holy enterprise? Lives there a man who, wearing the badge of Jesus Christ, can resist the appeal made to his conscience and his heart, by a cause conceived in the very spirit of that Master, in whose name he daily prays, and on whose priestly intercession he daily depends? Lives there a man, who, professing to love Jesus Christ more than father or mother, sister or brother, houses or lands, and putting up frequently the petition, "thy kingdom come," yet casts a cold, selfish look upon this holy enterprise, or if sympathy be awakened, vents it in sighs, or dismisses it in words? To such a man, we would speak, in tones of loud and spiritstirring remonstrance. We would say, where is your consistency? where your gratitude? where that most sparkling jewel in the Christian's tiara, viz., love to man? where your conscience? Utters she no warning voice? We would say, if the light that is in thee be darkness, how great is that darkness! If any man have not the spirit of Christ, he is none of And could we not arouse him by these appeals, we would fulmine in his ear the indignant reprobation of Scripture,-"Curse ye Meroz, because he came not to the help of the Lord, to the help of the Lord against the mighty."

2. It is an enterprise that calls into exercise the most illustrious as well as indispensable attributes of the Christian character. Thus it begins in that charity which seeketh not her own,—which sees in every man a brother, an accountable being, an immortal spirit, a fellow-traveller to eternity,—a charity akin to that which originated the plan of redemption, and induced our great High Priest to bear our griefs, and carry our sorrows, and make his soul an offering for sin. Interest in carrying forward this enterprise also expands our benevolence,—widens

the circle of its view,—enlarges the field of its exertion,—makes it disinterested, self-denying, cross-bearing, godlike. We feel it our highest honor not to live unto ourselves, but unto him that died for us, and not for us only, but also for all, that he might save to the uttermost them who come unto God by him. Nor is this all. There is no better expedient to train and discipline our faith, than a hearty enlistment in this labor of love and good-will. It is an object that swells in magnitude as we contemplate it; whose progress is slow and imperceptible; an object, on the success of which prodigious interests are pending; and for whose final triumph we must rely upon God, and be steadily interceding for the more copious descent of his Would we engage in this magnificent enterprise with zeal, and obtain fuel to feed and sustain the flame of that zeal, we must repair to the promises of God. On these must our faith be habitually exercised. Thence must we derive our sup-There is the hiding of our power. The Spirit shall be poured out from on high. The wilderness shall become a fruitful field, and the fruitful field be counted for a forest. Zion shall all kingdoms flow. The Redeemer shall take to him his great power, and reign. Faith fuses the heart, to enable it to receive the broad impress of these glorious promises. Under its influence, we say, these things must take place. "The divine Being will not frustrate the design his Spirit has excited; he will not cause the holy agitations, which have been felt, to be in vain; he will not suffer those desires, which have been excited in the minds of his people, to evaporate without being fulfilled." Animated with heartfelt devotion to this great cause, and gazing with the eagle-eyed vision of faith upon the glorious times that are predicted of Zion, we shall live and move and have our being amid things not seen and eternal. We shall "feel ourselves standing upon the threshold of the infinite and everlasting mansion, and our whole souls be absorbed in the nothingness of time, the grandeur of eternity, the awful hurtfulness of sin, and the amazing importance of the great salvation." Looking down through the vista of time, we shall behold millions upon millions made willing in the day of his power, and pressing with hasty step to enter the celestial

3. It is an enterprise that depends, under God, upon this sympathy for its success. If this were properly cherished in our churches, it is highly probable, that one cheering result

would be soon seen, in the consecration of many a young man and woman to be missionaries of the cross. The direct and necessary influence of such sympathy pervading all hearts would be, to turn the balance of those minds which are now held in poise, and decide them at once to bear to distant climes the glad tidings, and plant in rude and rugged wastes the Rose of Sharon. Such a readiness, indeed, would be felt to embark in this holy cause, that no sooner would a vacancy be made in the missionary ranks, or some new field of labor open, than numbers would press forward to offer their services, and join the glorious band, whose names are written imperishably upon the records of heaven. Connected with this willing consecration of the young missionary conscript to the service of his divine Leader, would be the opening of all hearts and treasuries to defray the expenses of these battles of the Lord of hosts. Instead of the meagre and penurious contributions taken up in many of our churches, large and generous charities would cheerfully be granted. Money, instead of being hoarded up to curse one's children, and dig for them, in the lowest depths of perdition, a deep still lower, would flow into the coffers of the Lord, to aid in sending forth his light and his truth. Penetrated with this Christian sympathy, moreover, each would feel the spirit of in-The number of those who bow the knee to pray for the arm of the Lord to awake and put on its strength, would be multiplied a thousand-fold. When now, with praying accents, we ask God to bestow upon Christ the travail of his soul, we should hear the agonizing entreaty of those who wrestle with God, as if they would take heaven by storm. When now, prayer is dribbled forth from the lips, as if the petitioner scarce knew what he said, or recognised the meaning of his words, we should pour forth our ejaculations with warmth and fervor, as if we felt ourselves in the court of heaven, asking God for the world's conversion. Then might we reasonably expect those divine influences, without which, both missionary and preacher will scatter seed only to be trampled under foot,without which, the church will continue to "bring forth wind," -without which, the priests of Zion will have occasion to exclaim, still, "The wood is prepared for the altar, but the fire from heaven has not descended upon the sacrifice."

More might be said upon this subject, but we will not exceed our bounds, nor tax the reader's patience, by multiplying reasons for cherishing a Christian sympathy in the missionary

enterprise. You know, Christian, that you are under sacred obligation to feel this sympathy in a measure that you have never yet felt it. Your conscience advocates your feeling more and doing more to promote this great enterprise. Suffer us to urge you to obey that voice, which sounds from the oracle within. Heed it now-identify yourself with the missionary cause. Be its open, bold, fearless advocate, its steady supporter; aid it liberally with your money; sustain it by your prayers; defend it by your influence. If God calls, devote yourself personally to its service. We expect all the predicted scenes of Christ's triumph to be realized. "The gospel, when directed by the wisdom of God, and urged by his energy, none can withstand." Jesus Christ shall reign. You are enlisted in a service that must be prosperous. You are embarked in an enterprise that must be crowned with success,-or, to utter the same sentiment in the language of one who swept the sacred lyre with a master's touch,-

"Sit thou on my right hand, my Son,
Saith the Lord,—
Sit thou on my right hand, my Son!
Till in the fatal hour,
Of my wrath and my power,
Thy foes shall be a footstool to thy throne.

"Prayer shall be made to thee, my Son,
Saith the Lord,—
Prayer shall be made to thee, my Son!
From earth, and air, and sea,
And all that in them be,
Which thou for thine heritage hast won."

ARTICLE VI.

MINISTERIAL PIETY.

MINISTERS are only men. They are men of like passions with others. Similar doubts, fears, trials, necessities, anxieties, distress and distract them. Both in their public work as ministers, and in their private walk as Christians, they are emphatically bound by that inability, of which the Saviour spoke,

"Without me ye can do nothing." The world look for eminent examples of holiness in them. They expect them to be The angel standing in the sun is not more narrowly observed than they. In public and in private, at home and abroad, in the pulpit and in the parlor, and in the street, all eyes are upon them, if not awake to admire their consistency, most anxious to watch for their failings. It is expected of them to be paragons of humility, of heavenly-mindedness, of purity; to be always in the spirit of prayer, always like a flame of fire in the service of Christ, always burning to be instrumental in saving souls. If they are seen to be all this, it all passes off as a mere matter of course. Even the grace of God, in keeping them, is neither acknowledged nor admired. But, let them be strikingly deficient in any one of these points, and what a cry is raised against them! You would think the most vicious persons in the whole community the constituted guardians of ministerial character; whose holy souls are distressed within them by the smallest aberrations of the messengers of the Most High from the paths of strictest rectitude. It is a great thing to be eminently and consistently holy. It is a great thing to maintain a character in which not a word, nor a look, nor an action, nor the general air and bearing of the man, nor the very gait, shall betray a feeling other than might be looked for in a saint of the noblest attainments, an expectant seraph, an embryo angel. Such a person men require that a minister should be. Such a character they demand that he should maintain. If any charitably allow, that he is a fallible being, still they are ready enough to sneer at his pretended sanctity, if he demonstrates that he is so.

There are so many things in the external relations and necessities of the church, which occupy the attention of the ministers of religion, so much time is spent by them in watching over the spiritual wants of others, that little opportunity, comparatively, is left to meet the demands of their own souls. Sowing broadcast the seeds of eternal life, and keeping with the utmost vigilance the gardens of others, there is danger lest they should be forced to the bride's complaint in the Canticles,—"My own vineyard have I not kept." They are called to consult for the poor, the ignorant, the degraded, the sailor, the prisoner, the stranger and the outcast; for the aged, and for children and youth, at home; and to meet the ten thousand demands upon their time and energies, in behalf of misery

abroad. The cause of ministerial, if not of general, education, rests, under God, on their shoulders. It is left for them to look out and encourage in the church whatever members possess gifts and talents, designating them as future messengers of salvation; and thus, theirs is the task, mainly, of supplying the field, the world, with spiritual laborers. If the cry of the perishing heathen is wafted across the waters, who but the ministers of Christ must arrange the necessary means of meeting their demand, even to the begging of the last farthing which is needful to give stability and the utmost success, or even its first movement to the enterprise? Besides, in his appropriate and peculiar sphere of labor, the minister of any given congregation bears a load of anxiety and meets a mass of engagements, which is calculated, beyond what any unthinking observer would suppose, to prevent due attention to the care of his own soul. regular, wearing, though most delightful, preparations for the Sabbath must be made. Having labored to the last point of nature's ability, in comforting saints, or persuading sinners, or administering ordinances, he must commence the same round The sick must be visited and awakened; must be consoled in their trials; must be aided in their self-examinations, that they may not die unprepared for heaven, and their blood be required of the watchman's hand. The dilatory must be hastened forward in his spiritual work. The undecided must be convinced by arguments, and overwhelmed by entreaties, till the citadel of the soul yields to the divine energy of expostulation, and surrenders, at once and unconditionally, to The church must be kept pure. The outward means of religion must be maintained; and the minister, from the nature and design of his office, must maintain them. Though often discouraged and disheartened, and without a heart to them, he must put heart and soul into them. He must seem and be glowing as a seraph, while he feels that he is cold as marble. If, at any season, he enjoys a little communion with God, the thought of his cares soon intrudes upon him, and breaks the sweet repose of his soul. Heaven, he is compelled to feel, is yet beyond. And it is well if he do not relinquish the work of becoming eminent in religion, till a more convenient season.

The labors we undertake have reference to religion; but it is more to the religion of others, than to our own. Our studies are in reference to the things of God; but how much are we in danger of making them intellectual merely, and professional;

enlightening and persuading others, while we remain unaffected ourselves; the instruments of melting and renovating the hearts of our fellow-men, while we ourselves are like blocks of ice. The common mass can scarcely comprehend that we should be apparently so spiritual and religious in our duties, and yet so destitute of true spirituality, so far from drinking into the depths. and reaching down into the inmost recesses, and tasting personally the sweetness of holiness, as sad experience has convinced us that we can. While we study every thing, as our position and claims as literary men seem almost to demand, we lose our sublime character as devoted ministers of the Most High. spirit of inward, evangelical, transforming holiness droops and withers. We find, that we are scarcely able to visit a sick chamber, or the house of mourning, like ministering angels fresh from the throne, laden with divine comforts, which we are impatient to impart. How often do we find it impossible to appear as ministers of consolation, except professionally. can scarcely officiate at the communion table, with any of the spirit of ransomed sinners, standing, for the present, as the very representatives of Christ. Those sacred elements, which ought to be like a spiritual nutriment, inwardly and intensely reviving, degenerate, in our view, into mere bread and wine; the cold, intellectual symbols of a reality, which, amazing as it is, we can contemplate almost without feeling. We attend the monthly concert, and plead the cause of the dying heathen. from the motion of principle, more than because our souls are affected, and we cannot refrain. Even the seasons of our secret prayer, how dull and barren we are in them, who ought, above all persons on earth, to be earnest, anxious, frequent, absorbed, in them. It is to be feared that, although we have eloquence, and energy, and learning, fluency, fervency, exuberance, and all the external qualities which seem to adapt us to the ministry of the word, God sees many a poor old woman, in some retired cottage, in whom the qualification of pure, deep, evangelical, heavenly-minded piety, personal and pervading, dwells far more richly.

If there is foundation for these statements in the reality of the case, which is greatly to be apprehended, we shall have sufficient apology for calling the attention of our readers to the importance of more fervent piety in the ministers of religion. We have this matter much at heart; and we shall, we hope, be excused, if we speak plainly, faithfully, pointedly, earnestly,

fully.

The nature and demands of the ministerial office eminently require fervent, personal piety. The first qualification for our office is personal religion. If this be absent, neither gifts, nor learning, nor eloquence, nor zeal, nor any strictness of outward morality, nor a strong desire for the ministry, could sanction our entrance upon its labors. If we could have every other qualification in the highest and most perfect degree of development, and this alone were wanting, we should shrink from the charge of souls. We might as well be without them all, so far as we have any thing to do with the sacred office, as be without this one. For this deficiency alone, so long as it exists, sets its brand upon us as unfit for the work. If any man be conscious that he is without a regenerated heart, let him remember the history of Nadab and Abihu; and the breach upon Uzzah, who meddled, uncalled, with the ark of God; and, unless he become a new creature in Christ Jesus, a sincere disciple, a holy person, let him relinquish the thought of the priest's office for ever. But, if personal piety be thus a necessary qualification for the ministerial office, then the more deep, fervent, thorough, lively its exercise in our hearts, the more fully shall we be fitted to the duties of our station; and the more it faints and droops, the more must we be under the killing consciousness, as often as we ascend the pulpit, or engage in any ministerial duty, that we are unfit, and that God can scarcely look upon us with any approbation. We are men; but, as we trust, men redeemed. We are sinners; but, pardoned sinners. We are accountable men; accountable, emphatically, for our influence; who may well feel the utmost anxiety in respect to the nature of their coming account; but men, raised to a dignity and trust, such as no angel of heaven ever yet bore. We are called to serve God, in the performance of higher duties, so to speak, than others. Ours is a loftier behest. Life hangs upon the lips of other men; eternal life, in a sense, upon ours. Our work and our walk is to be either "a savor of life unto life, or of death unto death," to all with whom we have intercourse. As the angels are "ministering spirits, sent forth to minister to those who shall be the heirs of salvation," so we are sent forth as ministering angels in the place and stead of God, to plead in behalf of Christ, "whether men will hear or whether they will Our business is to entreat men for Christ's sake; and the results of our pleading will soon be seen in the salvation, or the everlasting and hopeless condemnation of all that hear us. We testify for God. But the period of our testimony is brief. All our work must be done speedily. The judge standeth before the door. We are here to-day; but gone in a moment. Our opportunities of usefulness, so rich and varied, directly will be cut off for ever. We shall soon see the end of our course; and in that termination, who, as he contemplates the fulfilment of his duties, in the calling of a minister of Christ, would not wish to see fervent piety one of the elementary and most eminent characteristics of his life? We may finish our course to our own joy, to the benefit of our fellow-men, to the glory of our Master. To us the approving words may be uttered, "Servant of God, well done!" Alas, why are we not

more anxious to secure such a result!

The rightful demands of the community require that ministers should be men of eminent piety. The standard of ministerial fervor and devotedness, which the world have set up, is not too high a standard. It corresponds, in all respects, with the dictates of our conscience, the voice of God within us. We are men, it is true, like others. Our relations to God are the same as theirs. One law binds us. But, by virtue of our office, we are also appointed to be ensamples of all the flock. We are called to be, in an eminent degree, living epistles of Christ. We are to exhibit his image, and reflect his glory upon the world, as being emphatically a light shining in a dark place. If every saint is to be a pattern of holy living to all around him (which all will concede), equally true is it that we are to be patterns of the saints. And how can we fulfil the duties of so high a calling, how adorn a station so dignified, so almost divine, if we maintain only a spiritual walk such as might not dishonor a statue of snow, but from which men of flesh and blood, of soul and spirit, men redeemed by the sacrifice of Christ, should, in any station, recoil? All our relations to the community demand of us that we should be great Christians, sincere, humble, spiritual, devout, elevated, sanctified. It is not our place to mingle in the debates of parties, or to manifest great interest in sustaining one political sect or another. Why should we, whose concern is for the souls of men; and who watch for them as they that must give account, be anxious to be known as abettors of this or that political creed? Why waste, on the trivial questions of contested elections, energies sacredly set apart to a far nobler and infinitely more important work? We are not to know men as partisans, but as sinners;

and, living above the turmoil of worldly engagements, we may be expected to be holy and pure like the angels. How else can we go and plead with a fellow-man, in private, to attend to the things of religion? How can we stand unabashed in public, as ambassadors of Heaven, and profess to our brethren that our chief care is for their salvation; that we come to them to beseech them, in Christ's stead, to be reconciled unto God; that if we can only see them holy men, our grand desire will be accomplished? If, through the week, we join them in the vulgar debate, if we descend from the dignity which befits our angelic errand, if we harden our melting hearts, which should always yearn over sinners, sensitive as our Saviour's when he wept over Jerusalem, to speak or think with evident fervor of inferior and perishing themes, shall we not seem hypocritical in our professions? But that eminent religiousness of habit and demeanor, to which we are called, cannot subsist without eminent holiness. Without this, we cannot maintain, as we should, such a frame, as to be able, at any moment, to converse with the most spiritually-minded, heavenly disciple on earth, and to feel, and to make him feel, that we drink into the very depths of his spirit, and relish his most exalted themes. We cannot, as we should, be ready to administer words of advice and encouragement, at any moment, to the weary and heavy-laden, which, not a cold intellect, but a warm, affectionate, burning heart, shall pour out, like gushing streams from the fountain-head. But, if religion is faith, love, zeal, spirituality, humility, we should be all faith, love, zeal, spirituality, humility,—as it were, the personification of all these qualities. Religion, in all its brightest and best traits, should be wrought into our natures; should become like the air we breathe, or the food we eat; should become part of ourselves. If it were possible, we should be as Christ was, religion incarnate. This is what men look for in This alone, they know, accords with our profession, and befits our character. They may speak highly of our liberality, if they see us descending from the lofty distinction we should They may talk of us as affable, and companever maintain. ionable, and free-hearted. But while their lips praise us, their inmost souls condemn us. They feel that we have cast off the livery of our noble calling. They lose their respect for us, as men of God. We have lost our influence over them. They may perish by our recreancy to our vows.

If we dwell with seriousness upon the nature and solemnity

of our final account, we shall feel how important it is that we should maintain the habit of fervent piety. We must be judged Our station, as co-workers with God, will not like other men. permit us to plead exemption from accountability. On the contrary, if any account rendered at the day of judgment shall exceed all others in its intrinsic importance, in its tremendous disclosures, in its weighty influence, whether joyous or woful, on the everlasting destiny of him who renders it, and indirectly on those concerning whom it will speak, ours will be that awful account. Common men may, as it were, be overshadowed in the crowd; we cannot. Others will have lived, as all profess, for the world. Their business, the scene of their duties, will have been in the world, among worldly things. Our work, on the contrary, is for Christ. Our business is with undying spirits, that we may train them for heaven. They are, as it were, appointed to serve material things. We are ordained to serve The body is, in the main, their charge; to us is entrusted the immortal, priceless spirit. Let them prove recreant to their trust; and their account will be vanity and nothing, in comparison with ours, if we betray the interests of immortality. The descent of the great white throne, the Son of Man revealed from heaven in flaming fire, the attending angels, the assembled worlds, the trial, acquittal, and condemnation of men. of our own hearers, of ourselves, are things with which the ministers of religion cannot trifle; to which they cannot look forward without emotions of overwhelming anxiety; whose approach they cannot contemplate, without perceiving the importance of eminent religiousness, to enable them to discharge their amazing trust, to make their ministry "a savor of life unto life," to all that hear, and to render to God a joyful and triumphant account. The minister's account !-- who can meditate upon it without awe and trembling? But that which makes it most affecting is, that it may be so near. The great imposing scenes of the general judgment are, perhaps, reserved for a distant period. But the particular account of any immortal being may be called for to-day; may be called for the next hour; or the next moment; or before another breath. We may be summoned from the study, or the closet. The hand of death may take us from the pulpit the next time we enter it. We may be interrupted in our intercesssion for sinners. We may find ourselves suddenly stopped, in expostulating with them, by the messenger that shall bid us stand before God. We have parted from our people, but we may never meet them again. We have pronounced the benediction upon them, perhaps, for the last time. The next time we meet, the voice of the pastor may be silent, and his speaking eye dim, in death. But the separation from our people would not be a matter of so grave importance to those who are about to be for ever "with the Lord," were it not for the record of our labors, which the book of judgment will furnish, how we have been with them at all seasons; what we have done, and said, and thought, and seemed; and what we have omitted to do. That hour of the trying of men's hopes and of men's souls will utter more arguments in favor of eminent religiousness in the ministers of Christ, than all volumes have ever registered, or all sermons preached, or all minds conceived. We shall then view this matter in new lights, and dwell upon it with new emotions, and see it invested with new and most amazing importance. An occasional contemplation of the judgment, the joy of the faithful minister, the misery of the unfaithful, tormenting, overwhelming, crushing him, drinking up his spirits, consuming him with bitter, burning remorse, it would seem, must make us better ministers and better Christians. A minister cannot, cannot be eminently faithful, if he be not eminently holy. Unfaithfulness in respect to private entreaties will deaden the force of his public expostulations; or his words may fall to the ground in vain, because they are not watered by faithful efforts in commending them to God in the closet, and at the throne. Far better, in the day of our account, will it be for us never to have been eminent ministers, if we are not also eminent Christians; far better, to have been deficient in gifts, than in godliness; far better, that we had never entered the ministry, than that we should dishonor and defile it by our worldliness, and perish in our guilt.

The comforts of elevated piety are needed by the minister of Christ to sustain him under the trials of his office. However the assertion may seem to the skeptic and the man of the world, to savor of mysticism, still it is true, that the simple promise of Christ to his ministers,—"Lo, I am with you always!"—has consoled many a breaking heart, and encouraged many a desponding servant of God to proceed in a pathway too hard for mortal power alone to tread in. How many and how great are the trials which the faithful minister is called to endure, we need not here describe. You whom God has called to the ministry, know them by your own ex-

perience. Even young men, whose hearts are still warm and trusting, their spirits not yet schooled and sobered by the anxieties and agonies into which their elder brethren and fathers have drunk deeply, know something of them. If their souls have never sunk within them under any other grief, they have felt the leaden discouragement which oppresses the bosom, when divine truth, presented with all tenderness, and, as they think, with all power, rebounds, and they are called to utter the lament,—"Who hath believed our report, and to whom is the arm of the Lord revealed?" But in the gospel we preach, there is an antidote as well for our own woes, as for the woes of our brethren. We, too, are men. There are precious promises, and divine revelations, and a great High Priest, for us, as well as for others. We need them, and they are ours. But who does not know, that we need the sweetness and power of religion shed abroad in the heart, the strong arm of a living, energetic faith, efficient love, high and undaunted purpose, even in our trials, to grasp the revelations, and to appropriate the promises of the Scriptures, and to perceive and enjoy the consciousness, that the great High Priest is present with us, and interceding for us? These glorious manifestations, gifts of the Holy Ghost, fruits of the Father's love, are not bestowed indiscriminately upon the negligent and the faithful, the foolish virgins and the wise; the willing, ready disciple and the careless eye-servant. No; even a sovereign God is discriminating in the bestowment of heavenly blessings. The highest enjoyment of the celestial mansions, the richest of the comforts that flow out from the throne, will be lavished upon those who have borne most deeply and signally the impress of the Lamb. The brightest crowns will be set upon the heads of those who have been distinguished by the holiest hearts. And, as this order of distribution is the law of heaven, so, in a measure, is it also the law of earth. So that he, who would be a happy man in fulfilling his ministry, who would be sustained by divine consolation in his trials, who would enjoy the sympathies and aid of the great High Priest, must be eminent in religion. If the result is desirable, the preparative is indispensable.

Eminent piety is essential to the successful discharge of the duties of the ministerial office. A person of tolerable intellectual attainments and industry can, indeed, perform that which is outward in the work of the ministry. He can utter the words of prayer, joining animal warmth and fervor to an order-

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ly form. He can discuss in public not only the doctrines of morality, but the deepest and holiest themes of evangelical religion. He can speak consolation to the distressed, and encouragement to the desponding. He can warn the wicked, and proclaim to the backward the danger of delay. But, to say nothing of the bondage of his work, -a work, which has in it nothing congenial, nothing experimental, nothing delightful, and enlivening, and invigorating to his soul,—he can expect no spiritual success to spring from his heartless formalities; and it is well for him that it will not; for evangelical effects following his ministry, as they do an efficient, faithful, evangelical one, would only place him in a situation far more uncongenial and unwelcome. When a worldling stands up to plead for God before his fellow-men, as is done in many pulpits, where an unsanctified ministry is winked at, let there be a dead calm in spiritual things. Let no reviving influence from the Holy Spirit descend. Let there be neither rain nor dew upon those mountains; for the beautiful feet of the messenger of salvation, that publisheth peace, are not there. If any should be anxious about their souls' concerns, he would not know how to deal with them. He, who would be a successful minister of Christ, must have more than intellectual culture, must have more than industry, more than patience. These alone will never qualify him for his work. These will not prompt him to labor for the souls of his fellow-men. They may sustain him in the labor, undertaken for its own sake, or even for some sordid, selfish motive. But they will never sustain him in labor, serious, protracted, untiring, voluntary, as a means only of gratifying a quenchless desire for the conversion of sinners and the glory of God, with which the end of pecuniary support is only connected as a mere incident, for which he cares nothing beyond mere necessity, so absorbed is he in the main end of his ministry. The great end of the Christian ministry is the glory of God, in the conversion of men. If no such end had been in the mind of God, we do not know that he would have appointed the ministry of reconciliation. Such, substantially, it is defined in one of Paul's epistles to the Corinthians. Such, the things of which it treats prove it eminently to be. As ambassadors for Christ, we are to beseech men to be reconciled unto God. Here, the character of the ministry and its work are distinctly described. As to the character of the ministers of religion, they are ambassadors of Christ; a character and dignity which, it will be seen at first view, demands the highest exhibition of every grace of the Spirit. The ambassador must represent his prince. He should have kindred feelings, purposes and desires. He should be a person enjoying the highest confidence of his employer; he should be seen to do nothing at variance with his minutest commands. The ambassador, from the nature of the case, is to be such as the prince himself would be, if he should officiatin the specific circumstances in person; as if one spirit actuated them, and one mind dwelt in them and one soul were shared by them both. All this is easily conceded. It follows, therefore, that the minister of Christ cannot be too Christlike. more Christlike he is, the more perfectly does he realize the ideal of an ambassador; the more appropriately will be fulfil the errand on which he is sent. Indeed, if he be not eminently devoted to the service of his Master, if he be not a saint of a high order, if he do not resemble and represent the Lord Jesus Christ before men, he will fail to fulfil his sublime calling. He is a perfect minister no further than he is a perfect saint.

To be seech men to be reconciled unto God, if we would do it with success, also demands eminent personal piety. Consider the subject of entreaty. What an employment for one who is himself partially unreconciled, and indulges from choice some unreconciled habits! Can he be called, as every veritable ambassador should be, a fair representative of God? If his life do not speak as Christ, will men care that his lips are holy? Will they not turn upon him, in the utterance of his most affecting exhortations, and say, with bitter and merited rebuke, "Thou that teachest another, teachest thou not thyself?" We do not think enough of the importance of an eminently holy life, to give force and pungency to our entreaties. It is to be feared, that we trust to the mere majesty and beauty of truth to win its way among men, without being in earnest to show forth its majesty and beauty in our daily conversation. But, if success eminently crowns, and may be expected to crown, the labors of any of the servants of God, the greatest measure of that success will probably fall to the lot of the most devoted disciples. The expostulations, the warnings, the entreaties of a holy man come down upon the impenitent with a mightier influence, and are impressed upon the soul with a more energetic and efficient power. Others speak to the ear; he, often, emphatically, speaks, under God, to the heart. Men know that he does not speak professionally, merely, of that for which, in his own person, he cares nothing. His words have, as it were, an innate force, communicated from the prevailing holiness of the man who utters them.

May we not learn, from these observations, why, in so many instances, the word of God seems to be preached without effect? It is not because it is not the very word of God, sound, rich, stirring, evangelical; not because clearness, or eloquence, or authority is wanting in the manner of its presentation; not because it is not preached with the apparent unction of sincerity; but, because they that bear the vessels of the Lord are not holy. The word, with all the exterior forms of beauty and power, is stripped of its legitimate energy. It comes enfeebled and unimposing; not like a giant, rejoicing in his strength, but weak, like any other man. It comes, like the sun shorn of its beams. It comes, like an army with banners, but whose banners are furled, and its weapons disabled. It comes, to be resisted, and scorned, and ridiculed, instead of forcing its way, as it should, to all hearts, and compelling universal admiration and subjection. Were its ministry a body of men eminently holy, noted for the habit of walking with God, whose very faces should always shine, like Moses', with the tokens of a recent, near interview with the Father of spirits, the word preached, we have reason to believe, would oftener be seen evidently to be the power of God unto salvation. This would kindle a revival interest through the length and breadth of the church. This, under God, would silence the complaint—" Who hath believed our report?" This would hasten the dawning of millennial glory.

Is not eminence in piety also demanded of the ministers of religion for the same reasons that it is demanded of private Christians,—while the nature and necessities of their office serve to accumulate an intensity, as it were, in these reasons? If piety is desirable at all, so is exalted piety. We should be as much interested to be great Christians, as other men are to be Christians. With an office like ours upon our hands, we should not rest satisfied with religion enough to go through the routine of our duties respectably, and at last find a place in heaven. It should be our favorite and perpetual object to rise to heights of attainment and of enjoyment beyond the reach of common Christians; to be more holy, spiritual, serious, earnest, heavenly-minded, than any other man on earth. We are

pledged by our baptismal and by our ordination yows to strive after such a state. It is to be expected of us, as men redeemed by the blood of Christ, whose great self-sacrifice for our good can never be repaid by the greatest self-denial and exertion, on our part, to do those things which please him. Called to the honorable station of ministers of religion, we should deem ourselves bound by obligations, of whose force the community at large have no knowledge, to glorify God with our body and our spirit, which are his. We were not chosen out of the world that we should be scarcely different from them, or scarcely exalted above them; but that we should bear much fruit. Surpassing that miserable meagreness in prayer by which some are characterized in their pulpit performances, as if the prayer were an inferior, and the sermon the chief part of public worship, it should be our aim to reach the godlike fervor and unction, the visible earnestness, the power of intercession, effectual, sublime, extatic, which shall lead men to feel that there is something more than sound in the phrase—communion with God. Not bound to mere discussion in our sermons, while we show men that we can reason with invincible power, and establish our conclusions with the most definite and transparent clearness, we should be also in a mental state, such that we can occasionally melt into warm, affectionate, importunate Their danger demands it. They are on the brink of destruction. Many a time, when we stand in the pulpit, some sinner may be present, to whom we are addressing our last message; who will never hear the gospel, or be exhorted to take care of his soul again. Should we not wish to pour upon such an one the whole force of our powers of persuasion; to speak to him, emphatically, in the words of Richard Baxter, "as a dying man to dying men?" Indeed, how can we see our fellow-men, our dear people, exposing themselves to the wrath of God, without being overwhelmed with anxiety and alarm? The state of the community, seriously considered, is almost sufficient, it would seem, to make us, with the blessing of God, eminent Christians. Consistency with our professions and our office, a justification of them both before the world, demands in us the exercise of exalted piety. We, who profess to be so anxious that the will of God should be done, cannot decently live in the neglect of it. We, who are set for the defence of the gospel, are bound to adorn the gospel by our lives. If we are not eminent in religion, who can

tell but that apprehension of Paul may be realized in ourselves,-" lest, having preached to others, I myself should be a cast-away?" It is the best evidence of personal piety, that it becomes energetic within us and prevalent, in proportion to the means of growth and cultivation afforded. But, as our means of cultivation are beyond those of men at large, it follows, that in order to the enjoyment of evidence, we should be great Christians. Others may be self-deceived; and so may we. But it is not the eminent saint, who falls from the walk of God to the ruin of the soul. It is the indifferent professor, in whom religion has evidently gained little power. It is the heartless man, whose duties are little more than bare form, maintained because his respectability or his office demands that they should be. It is-alas, is it not?-just such an one as many of us. If we would enter upon our ministerial duties, therefore, free from the distressing fear, that we ourselves may, after all, fail of salvation, we must be ministers of great attainments,-men of spiritual power, because men of spiritual fervor,—mighty men of God and his cause; "full of faith and the Holy Ghost."

ARTICLE VII.

ECLECTICISM:—Or the Philosophy of M. Cousin, so far as it is developed in his Philosophical Fragments, his Introduction to the History of Philosophy, and his Examination of Locke, &c.

THE above system, whether we regard the character of its author, the boldness of its pretensions, the importance of its results, its splendid reception in the country which gave it birth, or the attention it has received in our own and other lands, can by no means be considered as undeserving a notice in the pages of a Christian review.

Victor Cousin, a peer of France, and, until very recently, Professor of the History of Ancient Philosophy in the University of Paris, was born at Paris, Nov. 28, 1792. Descended from parents in moderate circumstances, he attained to the

highest distinction, by the exercise of his own talents. His education was commenced in the common schools of the city. The first public seminary he entered was the Lycée Charlemagne, where he is said to have excited the attention of several eminent scholars, by the brilliancy of his success. When the Normal school was organized in 1810 by M. de Fontanes, the name of Cousin was inscribed on the list as the first of its pupils. He accordingly entered this school in the 18th year of his age. From that time, his attention was directed to the business of public instruction.

In 1815, he was appointed Professor of Philosophy in the Faculty of Literature, in the room of M. Royercollard, who had been placed at the head of the University. Here he remained till 1820. But after the Jesuits obtained the ascendency, both Royercollard and Cousin were removed from their stations, on account of their liberal political principles. For seven years subsequently to this period, Cousin pursued his studies in retirement, or spent his time in visiting foreign countries. During his visit to Germany,—owing to the Jesuit resentment by which he was pursued,—he fell under the suspicion of the Prussian government, was arrested at Dresden, conducted to Berlin, and there confined in prison for several months, until he was released by the intervention of the celebrated Hegel, a professor in the University of that city. The political changes in France restored Royercollard to his station in the University in 1827; in the following year, Cousin was reinstated in the chair of Philosophy. He then commenced a course of lectures, which have since been published as an introduction to the History of Philosophy. These lectures, delivered before an audience of several thousands, were received with an eclat and applause hitherto unexampled in Paris; they were taken down at the time of delivery by a stenographer, corrected by the author, and were circulated in the daily journals, from one end of the kingdom to the other. His eloquence is said to be of the most commanding character; he possesses a depth of philosophical thought, and talent for familiar illustration, rarely combined in any single individual; and such is the beauty and clearness of his style, that he has succeeded in throwing around the most difficult and abstruse subjects all the attractions of romance. It would be difficult for any one, accustomed to literary pursuits, to read a single chapter in his Examination of Locke, without being allured to a perusal of the whole. His translations of Plato and Proclus are clothed in a style equally captivating, and are said to be among the most elegant and accurate translations of these works, which are to be found in any language. Cousin, we learn, has recently deserted the tranquil paths of philosophy, and entered upon the exciting scenes of political life. Few men in France have attracted more attention in the literary world, and few have done more in that country to promote the cause of education, and arouse the general at-

tention to liberal and philosophical studies.

From these remarks, it may seem, to many, arrogant and assuming, to call in question the sentiments of one who has arrived to such distinguished and universal notoriety. So, at least, it may seem to those who are accustomed to look up with unmingled reverence to men of acknowledged intellectual greatness, and to rest upon their mere authority with an unsuspecting and unhesitating faith; as if these were beings superior to the race of man, and their opinions to be kept inviolate from the sacrilege of a candid examination. But we are happy to believe, that this blind credulity is not a distinguishing characteristic of American scholars. Those who are acquainted with the weakness and fallibility common to our race, who have taken even a partial survey of the history of philosophical opinions, who have seen systems ushered into being with pomp, sustained for a season by talent and learning, at last descending to the shades of a merited oblivion, will not be easily deterred from subjecting to the test of truth and criticism, the claims of any system whatever, by the mere fact that it has enlisted in its favor the ephemeral support of popular adulation. Whatever merit may justly be accorded to Cousin as a writer, and whatever credit is due to him for the sincerity and benevolence of his intentions, we cannot but regard many of his doctrines as founded in error, and in their tendency equally injurious to the cause of philosophy and religion.

The design of this article is to describe his system as briefly and accurately as possible, and to indicate those parts which

we deem especially liable to objection.

We wish, however, to offer some preliminary information, which, though it may seem superfluous to the scholar, may nevertheless facilitate our task, and prove acceptable to the general reader. An ancient and wise observer of men and things has said, "there is no new thing under the sun." This remark is never more true than when applied to philosophical systems.

The thing which is, has been, and that which is past will be again. "Is there any thing whereof it may be said, see, this is new?—it hath been already of old time which was before us." New systems are constantly rising into notice, attracting the attention of admiring multitudes, promising an easy solution of the most difficult questions that have ever tasked the ingenuity of man; but when some impious hand dares to draw aside the disguise of a novel terminology, they are found to contain nothing but fragments of old exploded theories, and are indebted for their momentary popularity to some mere local circumstance, or accidental peculiarity of the age. How far these remarks are applicable to the philosophy of Cousin will

be seen as we proceed.

Among the various problems which have occupied the attention of philosophers, there are two which lie at the foundation of all philosophy, and which have always been considered the most difficult and important; the first relates to the origin of our ideas; the second, to their validity: or, in other words, to the question, whether there exist in nature any real objects which correspond to our ideas, and how we can be assured of their existence. With regard to the first of these, some have maintained, that all our ideas are originally derived from experience, or, from a source still more limited, our external senses. All agree, that many of our less important ideas can be traced to this source; such are those of heat and cold, extension, figure, solidity, &c. But some have maintained, and justly, too, that there are many ideas in the human mind which cannot be derived from the senses; of such, are our ideas of religion, of justice, of obligation, of accountability, &c.,—some arranging a greater, and some a less number, of our ideas under this class. In order to account for the origin of these, various conflicting theories have been devised. Upon these theories, have turned some of the principal controversies of philosophers; and the human intellect has been compelled to blush for the visionary and extravagant results in which such controversies have termi-These topics have been discussed, from the days of Thales to the days of Bacon, and from his day to the pres-The first two great schools of Grecian philosophy seem to have derived their principal characteristic difference from their different method of accounting for the origin of our ideas. The Ionic school, founded by Thales, B. C. 600, made experience the basis of its speculations, traced all our ideas to our

external senses, and reasoned from the certainty of external objects to the certainty of our ideas. The doctrine of this school has received the name of Sensualism, and sometimes of Empiricism or Experimentalism. The Eleatic school, on the other hand,—founded by Xenophanes, about 500 B. C., at Elea, in Magna Græcia,—maintained the doctrine of innate ideas, and reasoned from the certainty of our ideas to the certainty of external objects. This system has been called Idealism,* and more recently, when it applies its method to the doctrines of

religion, it is called Rationalism.

Such were the principal schools, founded before the time of Socrates. Under the presiding spirit of this great genius, philosophy assumed a new and more important aspect. Despising what he considered the frivolous speculations of his predecessors, he employed his energies to establish the foundations of morality and religion, and to raise in the bosom of his countrymen a higher and purer tone of moral feeling. With him, experience was the source of our knowledge, and from the external world he demonstrated the existence, and the superintending providence of a Supreme Being. From his school proceeded Plato; and from Plato, Aristotle, who became the founders of systems, which, for nearly two thousand years, continued to dispute with each other the dominion of the world. Plato adhered to Idealism, Aristotle to Sensualism. Their respective systems, agreeing with each other in many particulars, are seen, now running in parallel directions, now, for a season, approximating each other, now diverging wider and wider, according to the varying glossaries of commentators,-the system of Plato becoming sublimated into absolute Spiritualism, absorbing all things into thought; that of Aristotle degenerating into absolute Materialism, resolving all thought into sensation,—until, at length, both lose their distinctive individuality, and are merged into that confused system of Eclecticism, which was the result of an affected compromise between the virulent disputes of the Alexandrian philosophers. During the first periods of the reign of Scholasticism, neither Plato nor Aristotle was studied in his own works, some miserable manual translations being substituted in their stead. But after the revival of literature, occasioned by the dispersion of the Greeks after the fall of Constantinople, Plato and Aristotle

^{*} Tennemann's History of Philosophy.

were again permitted to speak for themselves. Then began the true philosophic spirit to revive, and the scholastic system to crumble into decay. About the close of the sixteenth century, that salutary reform, which has proved so favorable to the cause of modern science, and which a variety of circumstances had combined to promote, was rigorously commenced by several contemporary philosophers. These were Bacon in England, Des Cartes and Gassendi in France, Campanella in Italy, and Grotius in Holland. In this reform, the honor of the first most effectual efforts belongs to Bacon. He, adopting as his motto, "veniam viam aut faciam," resolved to cut his way through that thick darkness which had so long enveloped the human His principal merit consists in his return to the longforgotten method of Aristotle,—that of observation and induc-This method he implicitly adopted, and recommended to others as the only means of arriving at any valuable discoveries. Many, however, disdaining to tread in the humble path, objected, that if the business of a philosopher were merely to observe facts, then "the blue dyer and the stocking-weaver are as much entitled to that character as the most distinguished votary of science." But, while natural philosophers were disputing about the adoption of this method, it was seized upon by Hobbes, and subsequently by Locke, who, perceiving its future promise, eagerly employed it, but with various success in their metaphysical researches. From this period, the question concerning the origin of our ideas began more than ever to engross the attention of philosophers. Des Cartes, who, it is said, never read the writings of Bacon, advocated, with some modifications, the Platonic doctrine of innate ideas. According to Plato, these innate ideas were the recollections of a former state of existence, or, rather, they were the ideas we had in common with the Deity, before we emanated from him into our present state; for Plato had embraced the same sentiment which Cicero ascribes to Pythagoras: "Deum esse animum per naturam rerum omnium intentum et commeantem, ex quo animi nostri carperentur,"*-that God is a mind pervading the nature of all things, from whom our minds have been cut off. Des Cartes, however, maintained the existence of innate ideas, without adopting Plato's solution of their origin. But his notions on this subject, however clearly conceived, have not always

^{*} Natura Deorum, lib. 1. chap. 9.

been so clearly expressed. Hence, Voltaire may have had some just grounds for the following facetious representation of his doctrine: "Des Cartes," said he, "asserted that the soul, at its coming into the body, is informed with the whole series of metaphysical notions; knowing God, infinite space, possessing all abstract ideas; in a word, completely endued with the most sublime lights, which it unhappily forgets as soon as it is born." * * "With regard to myself," he continues, "I am little inclined to fancy, that some weeks after I was conceived. I was a very learned soul; knowing, at that time, a thousand things which I forgot at my birth; and possessing, when in the womb,—though to no manner of purpose,—knowledge, which I lost the instant I had occasion for it; and which I have never since been able to recover perfectly." Des Cartes expresses himself more guardedly, in the following extract from one of his epistles, quoted by Dugald Stewart: "When I said that the idea of God is innate in us, I never meant more than this, that nature has endued us with a faculty, by which we may know God; but I have never either said or thought, that such ideas had an actual existence, or even that they were species distinct from the faculty of thinking. * * * * Although the idea of God is so imprinted on our minds, that every person has within himself the faculty of knowing him, it does not follow, that there may not have been various individuals who have passed through life without even making this idea a distinct object of his apprehension." According to this interpretation of his views, the innate ideas of Des Cartes amounted to nothing more than the doctrine of innate faculties, which are developed only as the proper occasions occur to call them into exercise. This is more in accordance with the received views upon this subject at the present day; and had Des Cartes always expressed himself thus explicitly, there would have been but little controversy between him and Locke, and but little occasion for so much misrepresentation on the part of his followers. But the physical absurdities connected with the system of Des Cartes consigned it to ultimate oblivion.

As to the validity of our ideas, Des Cartes rested it entirely upon faith in God. Although he rejected the argument from design, or from final causes, in favor of the existence of God, yet he supposed that the idea of a God, which is found in the human mind, was the strongest possible evidence of his existence; and, taking it for granted, that such a Being would not

deceive his creatures, he relied with equal and unhesitating confidence upon the testimony of our senses, and the developments of reason. He even rested the certainty of his mathematical demonstrations alone upon his confidence in the divine veracity.

Gassendi, the opponent of Des Cartes, was an absolute materialist. He endeavored to revive the old atomic system, embraced by Leucippus, Democritus, and Epicurus. According to this, there is nothing in the universe but atoms, vacuum, and motion; the soul itself is formed by a fortuitous concurrence of atoms; and thought is only the result of motion among those Epicurus improved this system, by engrafting upon it his theory of happiness. Tennemann says, "the theory is in fact nothing more than one of Eudæmonism, with a sprinkling of moral sentences, built upon an atomic system, by way of physics, with a theology suited to such a whole; a system which, if rigorously pursued through all its consequences, could not fail to lead to immorality."* This was the system embraced by Gassendi, and, with some modifications, by Hobbes. Both these philosophers maintained the materiality of the soul; and, denying the possibility of innate ideas, adopted the maxim of the Aristotelians,—" Nihil est in intellectu quod non fuerit in sensu." By this, they meant not merely, that the objects of sense were the first occasions by which our ideas are evolved,—for to this Plato himself would not have objected,—but that our ideas are nothing in themselves but transformed sensations, or sensible images, conveyed to our minds from without. They regarded it, therefore, as an important rule in philosophy, that every idea must be chimerical, which cannot be resolved into some external sensation. Consequently, all our ideas of God, justice, virtue, &c., which had no corresponding archetype in the external world, must be analyzed into some more simple ideas, which are the mere result of sensible impressions. was the philosophy which was embraced by Diderot, Condorcet, and Condillac; and which, at length, almost universally obtained throughout France. It was not, therefore, the philosophy of Locke, as Cousin and others have stated, which resulted in the bloody scenes of the French revolution. philosophy was indeed perverted, and his name used to support sentiments which he never advocated. But the philosophy

^{*} Tennemann's History of Philosophy.

which proved so disastrous in France, was precisely that advocated by Hobbes and Gassendi.*

Some of the physical theories of Des Cartes were embraced by Spinosa, an apostate Jew, of Amsterdam, and, in him, were reduced to their last absurdity. He maintained the doctrine of only one absolute Essence, or infinite Being, and that all finite beings were only finite in appearance, but, in fact, were modifications of the infinite. The only difference between the Pantheism of Spinosa and that which has been more recently advocated is this: the latter teaches that all finite objects flow from God, and remain a part of God; Spinosa rejects the doctrine of emanation, and maintained that the universe, as it stands, is God. This is the worst form of Pantheism, and, in our estimation, amounts to absolute Atheism. But, in proportion as the doctrines of Bacon and Newton, in natural philosophy, became more generally admitted in France, the physical theories of Des Cartes were rejected, and with them his own Idealism, and the Atheism of Spinosa; both being regarded as the offspring of the same stock.

Idealism, however, found a more able and successful advocate in Germany, in the person of Leibnitz. He maintained that there were certain necessary truths in metaphysics, as well as in mathematics, and that these were to be sought for, not by experiment, but in the soul itself,—they were innate in the He was willing to admit the maxim of the Aristohuman mind. telians,-" Nihil est intellectu, quod non prius fuit in sensu," provided he could add, "nisi ipse intellectus." The talents, learning, and moral character of Leibnitz, gave him almost unlimited influence over the minds of his countrymen. No man ever made a more deep and indelible mark upon his own age. He was the founder of Idealism and Rationalism in Germany. † From him, the Germans have derived one of their most distinguishing national characteristics,—their propensity to an idealistic method of reasoning; and generations yet unborn are destined to breathe in Germany the atmosphere created by Leibnitz.

Locke was a disciple of the sensual school, but not the founder of it; nor did he sanction the licentious principles

^{*}Stewart's Progress of Philosophy, Part II.

[†] But Leibnitz never would have sanctioned that extreme of Rationalism, which would dispense with the necessity of revelation.

advocated by Gassendi and Hobbes. In making reflection, or consciousness, a source of our ideas, in addition to that of sensation, he intended thereby to account for some ideas which could not be accounted for on the system of Hobbes. But there were not a few, both in England and Scotland, who supposed that there were still many ideas, for the origin of which, no provision was made in Locke's system. Hutcheson, the father of the Scotch philosophy, maintained, that our notions of virtue and obligation were simple ideas, incapable of any farther reduction, and furnished directly by an original faculty of the mind, which he was the first to denominate a "moral sense." Our ideas of the beautiful, also, he supposes, were furnished by a distinct faculty. Dr. Price and Mr. Harris, of England, maintained similar sentiments. After the days of Dr. Reid, we hear no more of "innate ideas," or of "sensible species existing in the mind." He exposed the absurdities, both of the sensual and ideal school. He maintained, that there are certain propositions, which, when once announced, all men must necessarily admit to be true; and that there were other propositions, concerning which, it would be necessary to employ reasoning and argument, before some men would be convinced of their truths. The truths contained in the former class, the idealist would have called innate ideas; while the sensualist would have resolved them into the mere result of sensation; but Reid called them first truths, or principles of common sense, which could not be proved or disproved; which did not come into the mind by argument, and could not be put out of the mind by sophistry, and which, if any person should undertake to deny, it would be folly to attempt to reason with him on any subject whatever. Reid formed no other theory with regard to the origin of these ideas. Stewart regarded them as the necessary results of the laws prescribed by our Creator to the human understanding. Kant, also, sometimes denominates them the constituent laws of the mind; at other times, he designates them by the formidable term,—categories of pure reason. He never calls them innate ideas; and so far from their being the result of experience, according to him, they must necessarily precede all experience; and without them, no experience would be possible. Kant professed, as Aristotle did before him, to give a complete enumeration of these categories. And when, by the aid of these first truths or categories, he undertakes to transcend the bounds of all experience, and, by the aid of reason alone, to soar to heights of abstraction and thought, where experience can afford him no light whatever, he calls this Transcendental Philosophy. Whatever of common sense belonged to the system of Kant,* the Germans have long since exploded; while they have accepted at his hands his Transcendentalism, and, pluming themselves with this, have ascended to the higher regions of an ideal philosophy, leaving experience to those who inhabit the vale below, and disdaining to breathe any other atmosphere than that of pure reason. From these sacred heights, they are permitted to gaze into the unseen and invisible world, to behold all that is past, and foresee all that is future and possible; to compass the illimitable expanse of being itself, and to analyze the very nature and essence of the great Supreme. Let not our readers suppose, that this is a poetic exaggeration; making honorable exception in favor of many pious men of correct sentiment in Germany, this is the character of the prevalent philosophy in that country, at the present day. Fichte, and Schleiermacher, and Schelling, and Hegel, have actually undertaken to hand down to us beings on the earth, what they regard as a correct analysis of the great Eternal; and however their different and conflicting reports may stagger our credulity, they cannot fail, at least, to illustrate some of the daring adventures of Transcendentalism.

Schelling, Jacobi, and Hegel were the instructors of Cousin in Germany; and they form the connecting link between his Eclecticism and the German philosophy. Kant undertook the laudable task, by means of the categories of pure reason, of rescuing the material and spiritual world from the non-existence to which all things had been consigned by the polished skepticism of Hume. And he supposed himself to have succeeded. Fichte questioned his success, and undertook the task himself. He failed in finding either God or the universe; but succeeded in proving the existence of one vast Me; or, as Cousin expresses it, "the last result of the system of Fichte, was the Me supposed, or rather supposing itself, as the sole principle."

^{*}Kant gave an entirely new direction to the Idealism of Germany, and, in many respects, changed its phraseology. The "innate ideas" of Leibnitz gave place to the "elements of pure reason," the "necessary conditions of thought," "necessary truths," "spontaneous conceptions," &c., and various other terms, by which the Germana express the same idea.

[†] Preface to Philosophic Fragments.

Schelling next tried his strength, with the determined purpose of finding some passage to a world of reality beyond the Me. He accordingly arrived at absolute being, but could find no passage back to finite existence. All things, then, with him, were resolved into an absolute identity. Hegel, anxious to relieve Schelling from his singular emergency, undertook to construct a crossing-place between the finite and infinite, which should serve for all future generations. For this purpose, he invented his doctrine of correlatives—"that every idea is correlative of some other idea;" that the finite is a correlative of the infinite, and the infinite of the finite; that as soon as one enters the mind, the other follows of necessity; that as soon as we believe in the one we must be equally convinced of the other. This served so happy a purpose in his estimation, that he supposed he had filled up the whole gulf between the finite and the infinite, so as to amalgamate them both into one identity. He devised a new theory of creation; maintaining that it was impossible for God to create something out of nothing. His doctrine was, that "creation is the thinking of God," i. e., that as thoughts proceed from our minds, so worlds proceed from the mind of God. He is said to approximate, in many respects, to the Pantheism of Spinosa.* But having already indulged too long in mere historical detail, we hasten give a brief statement of the system upon which we wish to offer a few remarks.

The works of Reid and Stewart having been translated into French, their plain common sense sentiments were rapidly gaining ground; and France, sickened and disgusted with their barren and cheerless atheism was beginning to revive under the influence of a purer philosophy. Cousin was among the disciples of Reid and Stewart, and when he commenced his career as a public instructor, he taught the Scotch philosophers, as he informs us, till he had "taught them out." He then went to Germany, to see what more he could learn there. His system is the result of an amalgamation of the German and Scotch philosophy, and is by himself denominated *Eclecticism*.

Philosophy, according to Cousin, is a necessary demand of

^{*} Conversations-Lexicon der Neuseten Zeit und Literatur, artiele, Phil-osophie.

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the human intellect,—a result derived from the genius, not of an individual, but of humanity itself, and from the progressive development of the faculties with which humanity is gifted; it is as necessary, to meet the demands of our nature, as religion, art, government, industry and the sciences. idea of the useful leads us to conquer the various objects around us, and bring them into subserviency to our own wants. This gives rise to industry, mathematics, physics, and political economy; and thus, according to this idea, man models the whole of external nature anew. Again, our idea of the just produces civil society, government, and jurisprudence; and as external nature is remodeled, according to our ideas of the useful, so primitive society, where all is confusion and violence, is entirely transformed and created anew upon the basis of justice. Man also possesses the ideal of the beautiful; and, compared with its revelations, the coarse and imperfect representations of beauty which are found in nature, fade into insig-Accordingly, man begins also to model nature, after his own idea of the beautiful. This creates sculpture, painting, and poetry; and the beauty of art is pronounced to be as much superior to the beauty of nature as man is to nature. But in the mind of man there is found a still higher idea. Beyond the world of industry, of politics, and of art, man conceives a God. The perception of this Being, as distinct from the world, but manifested by the world, is natural religion. But natural religion, while it illuminates, is not sufficient to satisfy the soul. For the accommodation of this new idea, therefore, man constructs a new world, different from that of nature,—a world in which, abstracting himself from every other consideration, he may perceive nothing but his own relation to God. The world of religion is worship; and the form of worship man has consigned to a fixed and stereotyped locality in the liturgy. Cousin, having invested man with the idea of a God, admits that thus far, indeed, humanity has ascended on high; but he exclaims, has he reached a boundary which she cannot pass? No; the crowning glory of humanity is what he denominates Reflection. He employs this term, not in the sense of Locke, as synonymous with consciousness,-but to signify a faculty higher than consciousness, yet manifesting itself in consciousness. It is not itself a source of ideas; it originates none, it dismisses none, but examines all. Its office is to take cognizance of the facts of consciousness. After we have worshipped, it requires us to account to ourselves for so doing. It requires all our ideas to pass before it and to give an account of themselves. It demands of them their pedigree, their origin; whether they are human or divine; whether they are true heralds, bringing with them any certain knowledge from a world of reality; or, whether they merely fill the mind with opinions and notions, having nothing in nature with which they correspond. Such is the office of reflection. Its instrument is dialectics; its offspring is philosophy. Philosophy is, therefore, above all. It is "the light of all lights, the authority of all authorities." chapter, Cousin expresses himself with much beauty and elegance; and such is the gorgeous drapery of his style, that we almost imagine Plato himself to have risen from the dead. But, granting every indulgence to poetic license, we still see sufficient occasion to object to the apparent ascendency given to philosophy over religion. The briefest reply we can make, is to ask, Where is humanity to be seen in its true grandeur and most exalted dignity? In the philosopher, speculating upon sublime abstractions; or in the martyr at the stake, who forfeits his life rather than offend his God?

Having thus shown that philosophy is a real demand of our nature, he next defines the true objects of philosophy to be the facts of consciousness, but more specially the essential elements of human reason. The true method of philosophy is that of observation and induction. This is the method of the Scotch philosophers, and the one our author proposes to According to Cousin, our ideas must be considered in two points of view;—first, subjectively, that is, in relation to the mind in which they exist; in the next place, objectively, that is, in relation to the objects with which the mind is conversant. The first province of philosophy he calls Psychology; the next Ontology. Questions relating to the number, character, classification and origin of our ideas belong to Psychology. Questions relating to the validity of our ideas, in other words, to the real existence and nature of objects without the mind, belong to Ontology. Under these two heads are arranged all possible questions in philosophy. The system of Cousin, therefore, commences with Psychology. He reduces all the facts of consciousness to three classes, viz., sensible facts, or those which arise from sensation; voluntary facts, or those which arise from volition; and rational facts, those which arise from

the operations of reason. He begins with the latter, as being the most important. He first professes to enumerate and describe all the essential elements of human reason; and he vehemently declaims against Locke, for undertaking to discuss the origin of our ideas without first enumerating and describing these ideas; maintaining, very properly, that unless we have first ascertained what ideas we have, we can never detect the marks by which they betray their origin. He accepts the enumeration given by Aristotle and Kant; and admits that these two great analyzers have exhausted the statistics of reason.* Yet he maintains that they have neither succeeded in the entire reduction of these elements to their last analysis, nor have they discerned the fundamental relation of these elements to each other. He reduces the ten categories of Aristotle and the four of Kant to two, -which may be expressed under the formulas of unity and multiplicity, or the finite and the infinite, or relative and absolute, or of perfect and imperfect. He maintains, that it is impossible for reason to develop itself, except under these two conditions. If, for instance, the mind thinks of numbers, it must think of them as one or many. If it thinks of time, it must be of time limited or absolute, that is, of eternity. If it thinks of substance, it must be particular substances or absolute being. If it thinks of cause, it must be relative or absolute cause. All propositions must have each a first and a second term. The first is the necessary, the absolute, the substantial, the perfect; the second is the contingent, the relative, the phenomenal, the finite. Cousin's analysis, then, identifies all the first terms, by resolving them into the absolute, and all the second, by resolving them

^{*}The categories of Aristotle are ten. We have ideas of substance, quantity, quality, relation, place, time, situation, possession, action, passion. The categories of Kant are four. 1st, quantity; including unity, plurality, totality. 2d, quality; reality, negation, limitation. 3d, relation; substance, cause, reciprocation. 4th, modality; possibility, existence, necessity. According to Kant, these categories are pure a priori notions, lying dormant in the understanding, and do not bring any knowledge to the mind until the understanding acts upon them. But as soon as the mind begins to think, it is so constituted, that it must employ these categories, and think of an object as one or many, as a whole or a part; it must assign to it quality, relation, modality. None of these categories are obtained from experience, but must necessarily precede all experience, in order to make experience possible. It will be perceived, that time is not among the categories of Kant. He assigns this reason, "Idea temporis non oritur, supponitur a sensibus."

into the relative. Thus all propositions are reduced to one; and this asserts a necessary opposition between the relative and absolute, the finite and the infinite.

Let us pause here and admonish the reader, that a very important use is to be made, in the system of Cousin, of this reduction of all propositions into one. It may seem, at first, more ingenious than harmful; but look at its consequences. Eternity, or infinite time; expansion, or infinite space; the absolute, or infinite being, are here all identified. Consequently, eternity and space and God are the same, and as eternity includes within it all time, as the whole includes the part; and as expansion includes all places, which are but parts of space, so absolute being, or God, includes within himself all finite beings, which necessarily exist, as parts of God. According to this, we do not see why we should stop, after identifying all the first terms of all propositions; we may, with equal propriety, identify all the first and all the second terms. Thus, as the finite is a part of the infinite; as man, for instance, is a part of God, it will require all the parts to make one whole, and thus God and man are identified. Let us not suppose that no one was ever so foolish as to reason thus. was by a process very similar to this, that Hegel succeeded in resolving God, man, and the universe, into one absolute and solitary identity.

Having thus followed Cousin to a depth of analysis, to which, as he states, neither Aristotle nor Kant ever ventured to penetrate, let us now notice those relations existing between our ideas, which also escaped their observation. The relation which exists between unity and variety, or plurality, is the relation of opposition, or of coexistence, or of generation, or of correlatives whichever we please to call it; for the one is either the opposite of the other, or the idea of the one generates the idea of the other; or the one is the correlative All things exist as correlatives. Owing to this relation, it is impossible for the mind to conceive an idea, without conceiving its opposite. If the idea of unity enters the mind, forthwith comes its opposite, multiplicity. The idea of the finite immediately generates the infinite. Time brings with it .. its correlative eternity. As we are now approaching the chief corner-stone of Cousin's system, as well as of his errors, we shall permit him here to address our readers in his own

language.

"Recollect for a moment, enter your own consciousness, and tell me, whether it is possible for you not to conceive the idea of unity as soon as I speak to you of idea of multiplicity? or if, when I speak to you of the infinite, you do not necessarily conceive the finite? We ought not to say, as it is said by two great rival schools, that the human understanding begins either with unity and the infinite, or with the finite and the contingent and the multiple. For, if it begin with unity alone, I defy it ever to reach multiplicity; or if it depart from multiplicity alone, I equally defy it to reach unity. The two fundamental ideas to which reason is reduced, are contemporaneous in reason; two, which reason cannot be without, and which arrive at the same time. In the order of the acquisition of our knowledge, the one supposes the other. As we do not begin with sense and experience alone; and as we do not any more begin with abstract thought or intelligence alone; and as we must unite these two points of departure into one; so the human mind begins neither with idealism nor realism; neither with unity nor multiplicity; it begins, and cannot but begin with the one and the other."

But this relation of coexistence is only one of the relations which he supposes to exist between the two ideas of reason. This relation has respect merely to the order in which the mind conceives these ideas. Both must be conceived together. As to their essence, they sustain another relation to each other; that is, the relation of priority or antecedence; the one is antecedent to the other. Unity is antecedent to multiplicity; the absolute to the relative; eternity to time. But there is still another relation more important than all, the relation of causality. Unity is the cause of multiplicity; it creates multiplicity. Immensity, then, is the unity of space and creates place; eternity is the unity of time, and creates times and seasons. Substance is the unity of absolute being, and creates particular, contingent or phenomenal beings. Each unity is a cause; not a relative, contingent and finite cause, but an absolute cause. On this point we submit the author's remarks:

"Now unity or substance, being an absolute cause, cannot but pass into act, cannot but develop itself. If being, in itself, or absolute substance, be given alone without causality, the world is impossible. But if being in itself is an absolute cause, creation is not only possible, it is necessary, and the world cannot but be. Take away the category of causality from the other categories, the superficial observer discovers no omission of any importance; but you may now perceive its consequences; it destroys every possible conception of the creation of the world." * * * * "The absolute cause absolutely creates, absolutely manifests itself; and in developing itself submits to the condition of all development, enters into variety, into the finite, into the imperfect, and produces all that we see around us."

We have now accompanied our author to his last reduction of the elements of human reason, and have arrived at two elements and their relation. Unity, eternity, infinity, the absolute, &c., constitute the first element. Plurality, time, the finite, the relative, &c., constitute the second element. The relation between them is that of coexistence, priority, and casuality. Reason is thus resolved into a triplicity and unity. Because, as the first element cannot exist without the second, nor the second without the first, nor both together without their relation, so their triplicity is essential to their unity, and their

unity consists in, or is composed by, their triplicity.

Now all this is very beautiful, very ingenious, very attracting. But is it true? We are forcibly reminded of some of the ingenious speculations of Swedenborg, in his doctrine of correspondences. But what of all this? Is it true? Hegel, doubtless, would say it is true; because, if we mistake not his sentiments, he would recognise it as the legitimate offspring of his own sublimated intelligence. But what says our reader of its truth? Are you convinced? And are you willing to renounce the argument from design, or from final causes, in favor of the existence of the Deity, and cast away the splendid demonstration of Paley, and accept of the argument, which this theory would recommend, as superior? If you suppose that you cannot have the idea of the finite, without a necessary conception of the infinite, that is, of God; would this be the strongest evidence you could have of the existence of such a Being; and if you are a minister of the gospel would you employ this argument with your hearers; and could you thus preserve the world from atheism? But these interrogations are little to the point. The question still recurs, where is the proof of all this? Understand the nature of the evidence; every man can judge of this. The argument is not cumulative nor demonstrative; the appeal is made to the facts of our own consciousness. Is it true, then, that we cannot think of time without thinking of eternity; of place, without also thinking of immensity, unlimited space; of particular beings, without having the idea of absolute being in the mind at the same time? In the first place, is it possible for us to receive into our minds at any time, a perfect conception of the infinite or the We make the attempt, but the brain becomes dizzy, and the mind falters under the effort. After we have sent forth our last exertion we still find ourselves within the

confines of the finite. Our finite capacity cannot contain the whole of infinity, otherwise we form as perfect a conception of it as God himself does. But what is the infinite? but one infinite, but one absolute; that is God. To say then, that we can form a perfect conception of the infinite, is to say that we can form a perfect conception of God, i. e., we can comprehend the Almighty. This, therefore, as we shall see, Cousin is willing to admit; nay, he even regards it as the pride of his system, that it puts man in possession of a perfect knowledge of God. We deny, therefore, that it is possible for man ever to form a perfect idea or conception of the infinite. Nevertheless, we do have an idea, imperfect and inadequate, of eternity, of the infinite, of God. Taking this idea, then, as it exists in the human mind, imperfect though it be, we would again ask, Is it true, that we cannot think of time, without thinking of eternity; of place, without also thinking of immensity, unlimited space; of particular beings, without having the idea of absolute being in our minds at the same time? Or is it impossible for us to conceive of eternity existing before time began; of infinite space existing before place or particular spaces were marked and limited by objects existing in the great expanse? Or, granting that this is impossible, and that we cannot think of eternity, without thinking of time as a part of eternity, and included in it; or of infinite space, without thinking of place as a part of space, and included in it; yet let us not be led astray by carrying this analogy into our conception of the Supreme Being, and regarding all finite beings as a part of the infinite Being, and included in him. Here, again, is the doctrine of Cousin; he reasons consistently from his premises, and, as we shall see, regards all finite beings as included in the Supreme Being. But we are here examining into the truth of his premises. Is it true, that it is impossible to conceive of an absolute being existing without the existence of particular finite beings? How shall this question be decided? We are conscious that such a conception is very possible. Cousin maintains, that he is conscious it is impossible; and here the matter might end. But who does not know, that the elastic conception of the philosopher often contracts and dilates to suit his peculiar system? Let the appeal be carried to humanity at large; and what is the response? Do we find that the human family have never conceived of absolute being existing in eternity, before finite beings or time

ever existed? So far from its being impossible to find such a conception in the human family, it is a conception sustained by the high authority of divine revelation, and is the conception of all Christendom. All who believe in the sacred Scriptures have formed the conception of the Supreme Being existing alone in eternity, in solitary grandeur, before a single act of creative power was exerted, or before a single finite

being had been called into existence.

Granting, therefore, to our author all the advantage he can gain by his reduction of the elements of reason to two categories, we wish to be understood as denying entirely the character of necessity to these relations. We deny this, upon the same authority that he asserts it,—the authority of consciousness; and we may say, the consciousness of humanity: for, as to the majority of the human family, it would be necessary that they should be committed to Cousin's special discipline, and be drilled into a knowledge of his whole system of metaphysics, before he could make them even understand his proposition, or make their consciousness speak as he would wish to have it. This whole theory, then, is the result of a hasty generalization of the facts of consciousness, and is one of the numerous instances in which our author transcends that experimental method, to which he so ostentatiously professes to adhere.

The relations specified may, and do exist, but they are contingent or accidental, they are not necessary. The relation of coexistence and priority, for instance, may exist or may not; for the infinite once existed while yet the finite was not; where, then, was the relation of coexistence? Again, the finite might never have existed; where, then, would have been the relation of priority, had there been nothing to be prior to? But what shall we say of the relation of causality? This is an important point. Here we wish to speak cautiously, and to be understood. When we contemplate effects, or created things, then we admit that their relation to a cause is a necessary relation. We mean by this, that it is necessary to refer They must have had a Creator. them to a cause. we contemplate that Creator himself, in the relation which he sustains to created things, is it equally necessary? Was it absolutely necessary that God should create? We answer, no. Here is a fundamental error in the system of Cousin. His doctrine is, that God necessarily exists as a necessary cause, and that VOL. III.-NO. XII.

he cannot exist without being a cause; whereas, we maintain that God can exist, without being a cause in such a sense as to make creation necessary. Otherwise his liberty is destroyed, and it was not at the option of the Almighty whether to create or not. Creation, then, must have been always coexistent with God, and the material universe is eternal. But this consequence Cousin, perhaps, will not deny. He may even be proud to rank himself with Plato and Aristotle, who both held that matter was eternal. Aristotle ascribes to Xenophanes, the founder of the Eleatic school, the sentiment, μη ἐυδεχέσθαι γιύεσθαι μηδέν έκμηδενός (that it is impossible for any thing to be made out of nothing.) The scholastic form of this maxim is, "Ex nihilo nihil fit." The conclusion was, that as something could not be made out of nothing, matter must have been eternal. We perceive traces of this doctrine, more or less clearly, wherever the disciples of Plato and Aristotle were found. We trace it even into Arabia, the last asylum of philosophy, during the darkest period of the middle ages. Plato maintained that matter was eternal, but that it existed in a huge mass, without form or shape, until God infused into it a soul, reduced it to beauty and order, and constructed it into the present universe. The soul that is in the universe proceeded from God, according to Plato, by a kind of eternal generation, and is by him often called the son of God. Cousin no where directly asserts the eternity of matter; he seems rather to embrace the Neo-Platonic innovation upon the doctrine of Plato, and represents creation as always proceeding from God necessarily, and often asserts "that there can no more be a God without a world, than there can be a world without a God." And he expressly maintains that it was impossible for God to create the world out of nothing, but that he created it himself. Cousin's world, therefore, seems to be like Plato's soul of the world; both are emanations from the Deity, and are a part of the Deity. But lest we shall misrepresent his sentiments, we shall here permit him to appear in his own defence:

"We must go on, gentlemen; we must proceed from the idea of God to that of the universe; but how are we to proceed thither? What is the road that leads from God to the universe? It is creation. And what is creation? What is it to create? Shall I state to you its vulgar definition? It is this: "to create is to make something out of nothing," that is, to draw something forth out of nothing; and this definition must necessarily appear to be very satisfactory; for to this day it is every where and continually repeated. Now Leu-

cippus, Epicurus, Lucretius, Baily, Spinosa, and indeed all whose powers of thought are somewhat exercised, demonstrate but too easily that from nothing nothing can be drawn forth; that out of nothing nothing can come forth; whence it follows, that creation is impossible. Yet, by pursuing a different route, our investigations arrive at this very different result, viz., that creation is, I do not say possible, but necessary."

We would remark, in passing, that Cousin correctly states the vulgar definition; but when he says that that definition means "to draw something forth out of nothing," he perverts its import, and Spinosa and others might demonstrate the impossibility of drawing something out of nothing, without being able to demonstrate that it is impossible for God, by the exertion of his own power, to create something where nothing existed. He proceeds:

"God, if he is a cause, can create; and if he is an absolute cause, he cannot but create; and in creating the universe, he does not draw it from nothingness but from himself. * * * It follows, that God is creating without ceasing and infinitely, and that creation is inexhaustible, and sustains itself constantly."

"To create, is a thing not difficult to conceive, for it is what we do every moment. In fact, we create, whenever we perform a free action. I will, I form a resolution, I form another and another; I modify it, I suspend it, I pursue it. What is it I do? I produce an act which I do not refer to any other person, which I refer to myself as its cause, and as its only cause, so that, as to the existence of this effect, I seek no cause above and beyond myself. This is to create." * "Here is the type of a creation. The divine creation is the same in its nature; and all the difference between our creation and that of God is the general difference between God and man."

This reminds us of Hegel's theory of creation, that as we think thoughts, God thinks worlds. And we shall see that the same consequences result from the theory of Cousin. He expressly denies, that God created the world from nothing, and maintains, that he created it from himself. Now if God created it from himself, it must be a part of himself, and of the same substance with himself, as no new substance was created from nothing. Therefore, either God is a material being, or the world is not material. But whether this consequence be admitted or not, we have, at least, arrived at Pantheism. The world is a part of God. But, says Cousin, to vindicate himself from the charge of Pantheism:

"If God is in the world, if God is there, with all the elements which constitute his being, he is nevertheless unexhausted; and, at once one and threefold, he remains, after having produced this world, not the less perfect, in his essential unity and triplicity."

It is not essential to Pantheism to assert that God has exhausted himself in the universe, or that there is nothing of God beyond the universe; it is sufficient to admit that the universe is a part of God. We cannot conceive why Cousin should attempt, as he does, to evade the charge of Pantheism after employing the language we have just quoted. And we are not a little surprised that any individual who is acquainted with the writings of President Edwards could suppose, that that distinguished ornament of our sacred literature could have ever endorsed such sentiments. Yet the translator of "Philosophical Miscellanies" has the following note, subjoined to Cousin's account of creation: "Do we not again find Cousin anticipated in some sort, faintly shadowed forth, if nothing more, in this extract, from one of the least known, but most remarkable productions of President Edwards. An extract is then introduced from Edwards's works, Vol. VI, p. 32, first American edition. We would respectfully suggest, however, that we cannot perceive in this extract the remotest approximation to the sentiments of Cousin. Edwards is there speaking of the benevolence of God in creation; this benevolence is destroyed if we make creation necessary. But we feel convinced, that not a syllable has ever been written by him which would indicate the least disposition, on his part, either to subject the Deity to the necessity of creation, or to doubt his power to create the world out of nothing. If we look into the history of philosophy, we perceive that a theory similar to this found a place in the Eclecticism of Alexandria, which proved so corrupting to the Christian church. It was taught in the school of Ammonius and Plotinus; this last named philosopher also represented creation as the thinking of God. It is a branch of the same emanative system which gave rise to Gnosticism, or the Jewish Cabbala. It was embraced by Origen, though ably opposed by other Christian fathers. And it is now again, it seems, to be revived and recommended to the world as a splendid discovery. How little there is, of which it may be said, "see, this is new!" This theory may possibly allure under its influence the poetic and imaginative, and were it not for the character of necessity with which it invests creation, it might furnish some curious speculations with regard to the ultimate dissolution of all things. As God sends forth worlds which are his thoughts, he has only with the same ease to call them back within his own mind, and lo! without flood or flame the universe is dissolved; and not a finite being remains to cherish one lingering regret that the beautiful phantom has vanished. But as the theory now is, it is impossible for God to check the streams of emanation which constantly flow from him; so it will be equally impossible to call them back into the abyss of his own being. We see not, therefore, how the universe can ever be annihilated, or ever dissolved. It must remain as immutable as the mind which gave it birth; and Peter must have been wrong, when he said, that the "heavens and the earth are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" and Christians may hereafter dismiss the expectation of seeing "the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."

[TO BE CONTINUED.]

ARTICLE VIII.

LITERARY NOTICES.

1. Journal of an Exploring Tour beyond the Rocky Mountains, under the direction of the A. B. C. F. M., &c. &c. By Rev. Samuel Parker, A. M.

WE have just closed this volume of travels, having carefully read its entire contents. Its origin is thus explained: "The American Board of Commissioners for Foreign Missions appointed an exploring mission to that country (beyond the Rocky Mountains), to ascertain, by personal observation, the condition and character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization among them." To execute this purpose of the Board, Mr. Parker was selected, together with a certain Dr. Whitman, who returned, however, soon after reaching Council Bluffs, when the former pursued his mission alone, and the record of what he saw during his journey, forms the volume before us. The chief recommendation of the book is, the spirit of piety which is breathed through its pages. For this, the author deserves much praise. He seems to have lived near to God, amid all the religious privations to which he was exposed,

and all the bustle and confusion incident to a journey performed part of the way in the midst of a caravan of semi-savage Americans; and the rest, following in the trail of a band of Indians, and subject to all the irregularities connected with their mode of life. Still his piety is ever uppermost, prompting him to rebuke sin, whenever an opportunity offered, and avail himself of any occasion to do good. There is a delightful religious spirit running through all his intercourse with the aborigines. He plainly feels for these sons of the forest like a Christian and a philanthropist. The conclusion to which we are led, by the facts which he narrates, as to the possibility of introducing the gospel among the Indians of the remote West, is such as to gratify all who feel an interest in having the kingdoms of this world given to Jesus Christ. The readiness of these untutored savages to hear the gospel may be gathered, from passages without number. The following is perhaps as striking as any:

"Sabbath, 6th. Early this morning one of the oldest chiefs went about among the people, and with a loud voice explained to them the instructions given them last evening; told them it was the Sabbath day, and they must prepare for public worship. About eight in the morning, some of the chiefs came to me and asked where they should assemble. I asked them if they could not be accommodated in the willows which skirted the stream of water on which they were encamped. They thought not. I then inquired if they could not take the poles of some of their lodges and construct a shade. They thought they could; and without any other directions went and made preparation, and about eleven o'clock came and said they were ready for worship. I found them all assembled, men, women, and children, between four and five hundred, in what I would call a sanctuary of God, constructed with their lodges, nearly one hundred feet long and about twenty feet wide; and all were arranged in rows, through the length of the building, upon their knees, with a narrow space in the middle, lengthwise, resembling an aisle. The whole area within was carpeted with their dressed skins, and they were all attired in their best. The chiefs were arranged in a semi-circle, at the end of which I was to occupy. I could not have believed they had the means, or could have known how, to have constructed so convenient and so decent a place for worship, and especially as it was the first time they had had public worship. The whole sight, taken together, sensibly affected me, and filled me with astonishment; and I felt as though it was the house of God and the gate of heaven.

"They all continued in their kneeling position during the singing and prayer, and when I closed with Amen, they all said what was equivalent in their language, to Amen. And when I commenced sermon, they sunk back upon their heels. I stated to them the original condition of man as first created; his fall, and the ruined and sinful condition of all mankind; the law of God, and that all

are transgressors of this law, and as such are exposed to the wrath of God, both in this life and the life to come; and then told them of the mercy of God, in giving his Son to die for us; and of the love of the Saviour, and though he desires our salvation, yet he will not save us, unless we hate sin and put our trust in him, and love and obey him with all our heart. I also endeavored to show them the necessity of renovation of heart by the power and grace of the Holy Spirit. Told them they must pray to God for the forgiveness of their sins and for salvation. They gave the utmost attention, and entire stillness prevailed, excepting, when some truth arrested their mind forcibly, a little humming sound was made through the whole assembly, occupying two or three seconds."

This is related of the Nez Perces, but the same eagerness was manifested by nearly every tribe, to know more about God, and as a chief expressed it, "to learn something which shall be substantial and which will help me to teach my people to do right." In several cases, they could hardly suppress their sorrow, at hearing from Mr. Parker that he could not stay with them to instruct them in the way of salvation. And when he promised to see, that some one came for this purpose, they eagerly asked, if it would be several "sleeps" before the person would come, and then, if it would be several "moons"—and when told it must be two "snows," they seemed quite sad at the intelligence. We hope soon to hear that this door of usefulness has been entered by many laborers under the direction of the American Board.

The literary execution of this volume is not of a superior There are many signs of haste in composition, which it would be easy to point out, if necessary. Much of the details is dry and uninteresting. In description, his power is third or fourth rate. There is another deficiency in the book, which we know not whether to charge upon some infelicity in the circumstances of the author, during his journey, that kept him from seeing any thing of interest; or upon the treachery of his memory, which kept him from recollecting such things. Be this as it may, of one thing we are certain, that any man may be challenged to travel over such an immense extent of country, and right through the very heart of a territory inhabited by savages in their native wildness, and see a less number of things, calculated to interest and kindle the mind. His journey appears to have been almost perfectly barren of incident. How he could have escaped seeing more, we are at a loss to conceive. Still, his book is very readable, if for nothing else, for the many proofs it furnishes of the readiness of the savage to receive the ambassador of the cross among them.

2. Inaugural Discourse delivered before the Board of Trustees of the Furman Institution, at their meeting, May 20th, 1838. By William Hooper, Senior Professor in the Theological Department.

This Discourse is an able and impressive plea for the suitable education of those who are to be ministers of the gospel. It exhibits, in the first place, the desirable qualifications of a minister, and then, the peculiar facilities afforded at a theological seminary for acquiring or increasing those qualifications. We rejoice, that at the foundation of a minister's aptitude for teaching, it places so worthily the indispensable requisite, that he himself be taught of God:

"He is supposed to have tasted the forgiving love of God, and in return to love God much because he has had much forgiven. Thus will he be constrained, by the strongest ties of gratitude to that Redeemer who saved him, and gave himself for him, and of love and pity to his fellow-sinners, to publish the proclamation of mercy, and as an ambassador for Christ, to make it the business of his life to beseech men to be reconciled to God.' This love to Christ, begotten in the soul by his matchless love to us, constraining the soul to all acts of reciprocal love towards him and his cause, is the primary qualification of a Christian minister. When our Lord was just ready to ascend to heaven, and to delegate the care of his beloved flock to the apostles, that he might show them what he required as the most satisfactory evidence that they would be true to the sacred trust, he put to Peter that heart-moving interrogatory, 'Simon, son of Jonas, lovest thou me? Not satisfied with one assurance of his affection, he pursues Peter with the same searching inquiry, and extorts from him a second and a third solemn declaration of his devoted attachment. Then, at last, after having taken a triple pledge of the apostle's love to himself, did he give over into his hands his blood-bought treasure: 'Here are the sheep for whom I laid down my life; dear are they to me as the apple of mine eye; to none but safe hands would I commit them; take them, feed them; guide them; rule them with love; protect them; and finally present them all safe to me in heaven.' For the want of this love to Christ, no splendor of talents, no acquired learning, no eloquence, can compensate. Thus is a bishop to become 'apt to teach,' first, by being himself taught from above the great doctrine of 'Christ crucified,' and then, under the powerful constraint of pious duty to God, and of glowing charity to man, to teach to others what he has learned himself, under the tuition of the Holy Ghost. In other words, he must feel something of that holy necessity which impelled Peter to say to the Jewish rulers, in spite of their solemn prohibition, 'We cannot but speak the things which we have seen and heard;' or which drew from Paul the emphatic declaration, 'necessity is laid upon me; yea, wo is to me if I preach not the gospel;' and which made that apostle, while in the city of Ephesus, 'cease not by the space of three years, to warn every one, night and day, with tears."

In replying to an objection sometimes urged, Professor Hooper remarks:

"A man of good sound sense, and well cultivated mind, skilfully accommodates his instructions to the character of his audience. He can adapt his matter and style to the plain and ignorant; or he can raise them to the capacity and taste of the lettered and refined; while a man of little knowledge is in danger of making an ostentatious display of it, and far more apt, so far as my observation extends, to use language above the level of his audience. This is often owing, we may charitably hope, not so much to ambition of display, as to want of a copiousness and choice of expression, with which a good education would have supplied him. I am far from saying, that uneducated ministers are always guilty of this weakness. On the other hand, I am happy to declare, that, so far as I am acquainted among our denomination, I have found our uneducated preachers serious, godly men, whose mind and aim in preaching were lifted far above the little, petty motive of displaying self. Under the preaching of these untutored men of God, I have often sat and wept with delight and humiliation, to feel how little and poor are all the acquirements of man compared with the sublimity of virtue—with the celestial loveliness of God's grace in the heart, elevating, purifying and fixing all the powers of the inner man. But the best and most useful, among these uneducated ministers, are always the foremost to regret their want of early advantages, and have been most industrious in after life to grasp at all the knowledge which their circumstances put within their reach. Besides, the professors, who have the training of young ministers, will make it their business to inculcate upon their pupils, that the chief ornament of a Christian teacher is to be like Jesus Christ, who was 'meek and lowly in heart,' and 'preached the gospel to the poor.' And if we take a view of the young men who have come forth from our theological institutions, we shall find a considerable proportion giving up their all in this world, and going to the ends of the earth, to struggle with poverty and hardships, sickness, toil and danger, in order to save the souls of the heathen. Let any one examine the records of the seminaries at Newton and Hamilton, Andover and Princeton, and see how many of their alumni are in Burmah, and Hindostan, and China, and Africa, and the islands of the Pacific ocean, as well as among the savages of our own continent, and he will not be apt to think that education diminishes zeal or piety, or favors a race of preachers who are not ready to make sacrifices in the cause of Christ. The truth is, our theological seminaries ought to be and will be, if God's blessing attend them, nurseries of missionaries,—the very best place for training them up, because the discipline of the mind they there undergo, and their daily exercise in studying critically the original languages of Scripture, is the very best kind of preparation for learning the various dialects of the heathen, and translating the sacred books into those dialects."

From the whole discussion, two inferences are drawn; the first, that the churches are bound to make ample provision VOL. 111.—NO. XII.

for the education of those who are to enter the ministry; and the second, that the churches are bound to give a comfortable maintenance to their ministers. These duties are urged briefly, but with much pathos and power:

"Ministers are flesh and blood as well as other men. They and their families must and ought to have the the necessaries of life. Can it be expected that when a man devotes himself to the ministry, he surrenders all the tender charities of domestic life, and dooms his wife and children to beggary? This would be to make himself like those very heathen whom the apostle characterizes as 'without natural affection;' or like 'the ostrich, which leaveth her eggs in the dust, where the foot may crush them, or the wild beast may break them. She is hardened against her young ones, as though they were not hers; because God hath deprived her of wisdom,

neither hath he imparted to her understanding.'*

"But the evil does not stop here. If the minister were the only sufferer, and the congregation were gainers by this parsimony, why then, the pious laborer might submit in uncomplaining silence, and find his privations sweetened by the happy fruits that spring from them; exclaiming, like the self-devoted apostle, 'We suffer all things, lest we should hinder the gospel of Christ.' But the deplorable result is, that the parsimony of the congregation recoils with fatal force upon themselves. Like the Israelites of old, because they care not for manna, and lust after flesh, God fattens their bodies with quails, 'but sends leanness into their souls.' By denying to their spiritual laborers all support, or giving with a grudging and penurious hand, many a people compel a faithful pastor to leave them to their covetousness, and to seek a refuge elsewhere. Other ministers are obliged by the insufficiency of their salary to betake themselves to other modes of obtaining a livelihood. One entangles himself with the distracting cares of a plantation; another is busy from morning to night with merchandize; a third toils in a school, and, after exhausting his health and spirits all the week, he rides off eight or ten miles on the Sabbath to preach to a people who have not enough love for him to contribute, out of their abundance, a little bread for his children. Is this obeying that apostolic precept, 'let him that is taught in the word communicate to him that teacheth in all good things?' or this, 'we beseech you, brethren, to esteem very highly in love, for their work's sake, them that are over you in the Lord, and admonish you?' With what different feelings must a minister go into the pulpit and preach to a congregation, who show, by the petty sum they give him, how little they value him or his services, from those feelings which warm the breast of a minister who lives in the midst of an affectionate and devoted people, that delight to show him kindness, that could not bear to see him or his family suffering for the comforts of life, or mortified and harassed with debts which he cannot pay; who believe it to be their duty and their interest to enable their pastor to 'give himself to reading,' as the apostle directs; and who will not allow him to waste, in making provision for the flesh, that thought and that concern which he owes to the care of their souls. Happy that people, and happy that pastor, thus knit together in reciprocal esteem and affection! How will he pour out his full soul to God in his closet, for Heaven's richest blessing upon them, and in the pulpit how will his dissolving heart, yearning over them with the fondness of a father or a brother, lend more than mortal persuasion to his lips, and electrify the breasts of his audience with the flame which is burning in his own! But ah! heavy is the wo that falls upon a people, who, though blessed of God with fruitful fields and happy families, grudge him any return,—can be content to see his house rotting down,—the voice of prayer seldom, if ever, heard in his sanctuary,—the shepherds of his flock which he purchased with his own blood, gone away from their charge, in search of food for their families; white the helpless sheep are left, some a prey to the wolf, some to die of disease or starvation. O thou great Shepherd of the flock, who didst lay down thy life for the sheep, pity thy wasted heritage! Behold with compassion thy languishing churches; some given up to worldliness, and content to live without any pastor to take care of their souls,—like the Gergesenes, desiring thee to depart out of their coasts; others, rent with strife and faction; others benumed in the frost of Antinomianism, and hating their brethren who are laboring for thee! Are these things the tokens of thine anger for our covetousness, and our refusal to have thine ambassadors to watch for our souls? O strengthen the things that remain, that are ready to die. Cause thy sheep to cry to thee for shepherds, and then send them shepherds after thine own heart."-pp. 22, 23.

We bid our Southern brethren God speed in their liberal efforts to promote piety and learning in the Christian ministry. We congratulate them on the encouraging prospects of the Furman Institution. And we offer our fervent prayers to the Father of mercies that the spirit of wisdom and love, which breathes in this Inaugural Discourse, may be cherished and diffused, until all the churches be supplied with skilful and devoted pastors, and all the nations be converted to God.

C.

3. Moral Views of Commerce, Society, and Politics; in twelve Discourses. By ORVILLE DEWEY. New York. 1838.

Such is the title of a book, which we have read, within a few days, with no ordinary pleasure. It is perfectly free from sectarianism, which agreeably surprised us, we confess; because it is usually the custom for those, who have forsaken a denomination, to tincture their writings with bitterness against the party from which they have seceded. Every one

will readily call up cases to their mind, in which the above remark would find an illustration. Hence the adage, that those, who are inoculated with "new doctrines, usually take it hard." But Mr. Dewey presents a fine exception to this general observation. There is nothing at all exceptionable in this respect, in his last work. There was another cause of our pleasure, in perusing this volume. Though professedly coming from an Unitarian, yet there is no transcendentalism in it. Will the author accept our thanks for this specimen of his good taste? He speaks like the rest of us common men; and talks about matters and things in this every-day world, just like one who was part and parcel of the rest of mankind. In our view, this guarantees the usefulness of his work. There is no reaching after a something, no one for the life of him can tell what. There is no wire-drawn speculation, which, as for any profit to the reader, he might just as well read backward as forward. There are no fine-spun definitions, that leave the thing defined covered in greater obscurity than before. Take an example: "Religion is the absorption of the finite into the infinite." We ask, how many just such definitions must be given, before any common man could comprehend the meaning of religion. And yet, we have heard this very form of words used for this purpose, with how much contempt for such soi-disant wisdom, we need not now say. We might here tell a story about the effects of transcendentalism upon a late officer of Cambridge college, who came into our study to explain Matthew Our Unitarian friends in that quarter know perfectly well whom we allude to; and we sincerely hope, that such an unfortunate result may warn them against indulging in a species of speculation so far removed from common sense, so melancholy in its influence upon the mind, and liable to make a man appear like a fool in the eyes of ordinary, plain, straight-forward men.

Mr. Dewey has none of this stuff in his late work. He addresses us plainly, and comes home to our "business and bosoms." His style is happily calculated for effect in the pulpit. It is dignified and serious, with an entire absence of theological technicalities. So much is this the case, that should a leaf of his book, straying away from the rest, be found by you and read, you would not be able to say whether he were a clergyman or not. The impression on your mind would be, that the writer thought with great directness upon the subject discussed, and expressed himself as any man of taste, in any profession, would do. According to John Foster,

this is a high excellence in pulpit addresses, and this we must grant to our author. There is a liveliness and vivacity, also, about his style, which are adapted to wipe off the too common reproach of the dulness of sermons. Mr. D. has evidently not travelled in vain. He has contemplated society in Europe with an accurate eye, and a philosophic mind. He has observed for himself, and digested his observations so thoroughly, as to have drawn from them general truths of the most important character. Though an American, in the fullest sense of that word, yet he has come home, prepared with an unprejudiced mind, to see all the excellences and defects of our social system. No one, hence, can read these sermons, without getting improved views regarding the institutions of this country. But, in this brief notice, it is impossible to do ample justice to the work. In closing, therefore, these general remarks, we will say more particularly, that the sermon, "on the Moral Laws of Trade," is a fine specimen of strait-forward, pungent, pulpit discussion. The same remark is applicable to the 2d, "on the moral law of contracts." Both of these are discourses of great power; so is the 6th, "on the moral evils to which American society is exposed," and still more so, the 8th, "on Social Ambition." This is worth being studied, or in the language of Bacon, "being chewed and digested." The 3d, "on the uses of Labor, &c.," 5th, "on natural and artificial relations of Society," 7th, "on Associations," 9th, "on the place which Education and Religion must have in the improvement of Society," 11th, "on Political Morality;" these, to use the words of the author above quoted, are to be "tasted" and "swallowed," but they deserve not to be read with the diligence and attention which the others claim. The 4th, "on the moral limits of Accumulation," evinces marks of haste. It was thrown off too much at random, and seems crude and undigested. The 10th, "on War," is a sermon of small power, having nothing in it at all remarkable. The last, "on the blessing of Freedom," had better remained where the author tells us it lodged for a long time, viz., in the draw containing his manuscripts. It is an ordinary Thanksgiving sermon and no more; being of a grade, that is delivered from a hundred pulpits in New England, at the recurrence of such seasons of festivity. We are exceedingly gratified that Mr. Dewey has broken from the trammels imposed too long upon ministers, as to the choice of subjects for the desk. Plainly, they ought to be allowed to go, in their religious addresses, wherever man goes. They should be permitted to deal

with human nature, in all its multiplied variety of forms. For we are convinced, that if ministers would have less to do with speculative doctrines, and more with the application of sound religious principles to the conduct of men, as it is seen in our streets, and houses, and shops, more practical good would be done. In this connection, we urgently commend the Preface of Mr. Dewey's book to the careful perusal of every minister. And lest our advice may not be followed, we shall close our hasty sketch of this valuable addition to our pulpit literature, by a single paragraph from said Preface:

"There is time enough in the pulpit for all things. Nay it wants variety. It is made dull by the restriction and reiteration of its topics. It would gain strength by a freer and fuller grasp of its proper objects. What it can do, I believe, yet remains to be seen. We complain of the corruptions of fashion and amusement, of business and politics. The calm, considerate, concentrated, universal attention of the pulpit to these things, would, in one year, I believe, produce a decided and manifest effect."

J. W.

4. A Memoir of Abner W. Clopton, A. M., Pastor of Baptist Churches in Charlotte County, Virginia. By Jeremiah B. Jeter. Richmond, Va. 1837. pp. 283.

The writer of this little volume has here given us an interesting delineation of the character of a faithful and devoted The name of Clopton is dear to the churches in Virginia, and, indeed, to all who have been observing the progress of the gospel in that State. Mr. Clopton was born March 24th, 1784, in Pittsylvania county, Virginia. commenced his classical studies in the 20th year of his age; four years after, he entered the North Carolina University, at Chapel Hill. Here, owing to pecuniary embarrassments he was obliged to perform the duties of a tutor for a season; while, at the same time, he attended to all the recitations of his own class. After graduating at the university, he entered upon the study of medicine, at Philadelphia, where his attention first became permanently interested in the great truths of religion. He was baptized, August 1, 1812. From this time, the narrative of his life becomes exceedingly attracting. His views of the sacredness of the ministerial office, his faithfulness and toil, in the great work upon which he entered, his character as a dutiful son, a consistent Christian and a devoted minister, are affectionately presented by a brother and a friend.

Mr. Clopton's zeal in behalf of the cause of education, it

seems, had enlisted him, at different times, to travel as agent for the Columbian college. With regard to his last agency, Mr. Jeter has the following remarks:

"The plans for the relief of the college having, contrary to the sanguine expectation of its friends, failed to rescue it from embarrassment, it was deemed necessary, by the Board of Trustees, to make another and vigorous effort to gain the desired object. Who, among all the friends of the institution, was so likely to succeed in the enterprise as Abner W. Clopton? On the 23d of July, 1832, the Board requested the president of the college, the Rev. Dr. Chapin, to solicit his acceptance of the general agency. In December following, after prayerful deliberation, he accepted the appointment; and entered immediately, with his characteristic zeal and disinterestedness, on the performance of its arduous duties. He made himself thoroughly acquainted with the condition and prospects of the institution, that in soliciting again the contributions of the public, he might state 'the truth, the whole truth, and nothing but the truth.' He addressed to the Baptist denomination a circular, urging the claims of the unfortunate college to their liberal and untiring support. This appeal, replete with enlarged views and solid arguments, and breathing a spirit of disinterestedness and invincible resolution, is worthy the cause of literature and science, in which it was penned, and highly creditable to its author.

"The general agent found it necessary to provoke the friends of the college to generous contributions, by making himself the most praiseworthy sacrifices.

"'In urging,' says he, in his circular, 'the claims of this institution, and seeking the means of its relief, it is proper for me to state, that, at a recent meeting of the Board of Trustees, in the city of Washington, I consented to accept the appointment of general agent for its pecuniary concerns. In doing this, I dare not seek any other reward but the consciousness of aiming to promote an object which appears to me important to the interests of literature in general, and particularly important to the literary improvement of the Baptist denomination. For since I reimbursed to the Board every cent which I had received for services formerly rendered; so I enter now on a gratuitous service. And it may encourage those disposed to contribute for the benefit of the college, when they learn, that not an individual who has promised to raise any certain amount for that purpose, expects any pecuniary compensation.'

"The proofs of his devotion to the interests of the college did not stop here. He became personally responsible for the sum of \$2413, with interest accruing thereon from the 1st of January, 1833. In his last will he made provision for the payment of this debt, from a small estate which he had earned by the instruction of youth.

"Until the commencement of his illness, which in March terminated his valuable life, he was employed mostly in writing letters to the wealthy and liberal friends of the college, urging them to afford it generous and prompt relief. The last of his 'labors of love' was writing a long letter to his esteemed friend, the Rev. Dr. Brantly of Philadelphia, which displayed not less the fervor of his Christian

affection, than his deep solicitude for the success of his agency. It was penned with unusual neatness and accuracy, on the day preceding his fatal attack, but was not forwarded till its loyed author had been numbered among the 'tenants of the tomb.'

"In the death of Elder Clopton the cause of learning in general, and the Columbian college in particular, sustained a severe loss. Had his life been spared, he would, in all probability, have accomplished, speedily, the object on which his heart was much set, and to which he had devoted his energies,—the entire deliverance of the college from debt. But the Lord was pleased to remove him, suddenly, from the most important labors, and the most flattering prospects of success, to teach us, among other salutary lessons, that our 'sufficiency is of God.'

our 'sufficiency is of God.'

"The labor of executing the plans of the lamented agent for rescuing the sinking college devolved on the earliest, the most devoted, the most disinterested, and the most efficient of all its patrons, the Rev. Luther Rice. It was devoutly wished by many, that he might live to behold and enjoy the object for which, with deep and painful solicitude, he diligently toiled through many years,—the Columbian college, placed on a permanent basis, richly endowed, a central point of literary and scientific influence to the Baptist denomination in the United States, and a fountain of religious influence, sending forth streams to refresh and fertilize, not only our own beloved country, but the distant, barren, and solitary wilderness. But God appointed otherwise.

"It deserves a passing notice, and will receive from some the tribute of a tear, that Semple, Clopton, and Rice all fell in their efforts to sustain the sinking college. Honored triumvirate! They 'were lovely and pleasant in their lives, and in their death they were not

divided."

In addition to the above extract, we cannot withhold from our readers the following remarks of Mr. Jeter, with regard to the closing scene of this distinguished servant of Christ:

"Mr. Clopton endured his intense sufferings with exemplary calmness and resignation to the will of God. No murmuring or impatient word escaped his lips. With the most humbling sense of his unworthiness, he united a firm reliance on the promises of the gospel. With Paul he could say, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'

"He was very grateful for the assiduous attention shown him during his illness; and expressed fervent gratitude to God that he had raised up friends to nurse and lift him. On being told that he might recover to preach the gospel, he replied, 'Should I be restored

I will redouble my efforts.'

"He lingered until the 20th, and fell asleep in Christ, just four days before he would have been forty-nine years old. He had for a long while enjoyed uninterrupted health; but his vigorous constitution yielded to the force of a violent inflammatory attack. In

the very prime of life, in the midst of labors and usefulness, and from the endeared affection of a numerous circle of Christian friends, did God, unexpectedly, call him to the enjoyment of his eternal reward.

'Even so, Lord, for so it seemed good in thy sight.'

"Mr. Clopton was respected by the rich, and loved by the poor. The procession which followed his body to its place of rest embraced every class of society. This circumstance was mentioned by one of the number. It drew tears from a member of one of the churches. 'It reminds me,' he said, 'of the gospel which he preached; free alike for the rich and the poor, the mightiest king and the meanest slave.'

"The body was interred at his father's, in Pittsylvania county. For parents, sinking under the weight of years, to be called unexpectedly to bury the most affectionate and the most dutiful of sons, was peculiarly trying and touching. But the prospect of a speedy

reunion with him, moderated and calmed their grief."

The distinguishing trait of Mr. Clopton's character is thus given:

"By no quality was the subject of this Memoir more distinguished than the fervor of his piety. His religion was not a cold and lifeless ceremony—a mere shadow—but a real, an active, and an abiding principle. He 'walked with God:' his communion was 'with the Father, and with his Son Jesus Christ.' Never did uninspired man drink more deeply of the spirit of his Master. All who knew him intimately considered him the most godly of men. It was impossible to associate with him, without having a deep impression of the presence, purity and majesty of God. Many can testify that they not unfrequently retired from his company with the most humbling sense of their unworthiness, and the firmest resolution of devoting themselves fully to God. This influence, not always evanescent as the morning dew, would, sometimes, impel them to increased vigilance and activity for weeks, or months, after the interview. It must be confessed, however, that his piety had sometimes an air of melancholy and severity, which rendered it repulsive to strangers and young persons. He was better fitted to command esteem, than to win affection, on a slight acquaintance. But from his intimates this seeming asperity of character was concealed by his many amiable and shining qualities. His gravity arose from a settled conviction of the importance of eternal verities: his reproofs were the corrections of love."

ARTICLE IX.

MISCELLANEOUS INTELLIGENCE.

AMERICA.

The Mercer University, in Penfield, Green county, Ga., is now fully organized, and will commence its operations on the first Monday in February next. The following gentlemen constitute the present faculty of instruction; Rev. B. M. Sanders, President; Rev. A. Sherwood, Professor of Sacred Literature and Moral Philosophy; J. A. Attaway, S. P. Sanford and I. O. McDaniel, Assistant Professors.

The Maine Baptist Theological Institution is located in Thomaston. Rev. Calvin Newton, Principal.

Rev. R. Giddings has been elected President of Georgetown College, Ky. Rev. John S. Maginnis has been elected Professor of Biblical Theology in the Hamilton Literary and Theological Seminary.

A new continent south of the Shetland Islands has been discovered by the French, under M. d'Urville, of which forty leagues of coast have been discovered, notwithstanding the obstructions of the ice.

ENGLAND.

New Books.-In press, a new Translation of Isaiah, with preliminary dissertations and a critical, philological and exegetical commentary, by Dr. Henderson.—Faber has published an Enquiry into the History and Theology of the Ancient Vallenses [Waldenses] and Albigenses.-Lord Mahon has completed his History of England, from the Peace of Utrecht to the Peace of Aix-la-Chapelle, in three vols.—Sir John Barrow's Life of Lord Anson is just published.—An Analytical and Comparative View of all Religions, by Josiah Conder, represented as the best English work on the subject.-The eighth volume of Lingard's History of England is out.-H. F. Talbot has commenced a valuable work, entitled Hermes, or Classic and Antiquarian Researches.-A Classical Dictionary, on a new plan, according to the present state of classical learning in Germany, is in preparation.—Buttmann's Lexilogus has been translated into English, and notes and copious indices added; also, Hase's (accurate) Public and Private Life of the Greeks.—Martin's History, Antiquities, Topography and Statistics of Eastern India, is now completed in three volumes; a work full of accurate details.-The English journals speak favorably of Dowling's Introduction to the Critical Study of Ecclesiastical History, furnishing a complete account of the sources of church history.-The second, third and fourth volumes of Hallam's Introduction to the Literature of the fifteenth, sixteenth and seventeenth centuries, are in press.

For the academical year 1838-9, the following professors will lecture in the London University; Key, on Latin; Malden, on Greek; Hurwitz, on Hebrew; Falconer, on Oriental Languages; Kidd, on Chinese; Rogers, on English Language and Literature; Merlet, on French; Perpoli, on Italian; Wittich, on German; De Mongan, on Mathematics; Sylvester, on Natural Philosophy and Astronomy; Graham, on Chemistry; Grant, on Zoology; Hoppus, on Mental Philosophy; and Vaughn, on History. The chairs of Law, Geology, Geography, Statistics, Political Economy and Sanscrit are now vacant.

Presidents of the Royal Society.—William, Viscount Brouncker, the first president, was elected 1663; Sir Joseph Williamson, in 1677; Sir Christopher

Wren, in 1680; Sir John Hoskins, in 1682; Sir Cyril Wyche, in 1683; Samuel Pepys, in 1684; John, Earl of Carbery, in 1686; Thomas, Earl of Pembroke and Montgomery, in 1689; Sir Robert Southwell, in 1690; Charles Montague, Earl of Halifax, in 1695; John, Lord Somers, in 1698; Sir Isaac Newton, in 1703; Sir Hans Sloane, in 1727; Mark Folkes, in 1741; John, Earl of Macclesfield, in 1752; James, Earl of Morton, in 1764; James Barrow, in 1768; Sir John Pringle, in 1772; Sir Joseph Banks, in 1778; Dr. Wollaston, in 1820; Sir Humphrey Davy, in 1820; Davies Gilbert, in 1827; the Duke of Sussex, in 1830, who has recently resigned, on account of the expensiveness of that high office! Sir John Herschell, who has been elected his successor, has declined the honor, and it is believed Sir Robert Peel will fill the station.

FRANCE.

Professional Schools.—In the universities, the theological department is nearly vacant, owing to the unwillingness of the church to have its clergy educated where liberal principles prevail. The theological student is secluded from the youth of the nation, enters neither the gymnasia nor universities, and is trained as a mere ecclesiastic. He first enters a secondary ecclesiastical seminary, where some Latin, a little Greek, no Hebrew, and nothing that deserves the name of mathematical and physical science, are taught. Monastic devotions occupy his chief attention. In the higher seminary, he studies such philosophy as the priests have been accustomed to teach; an antiquated manual, in four parts, viz., logic, metaphysics, ethics and physical science. How can a ministry, so anti-national in its habits and spirit, and so far behind the people in science, command general respect?

There are two Protestant seminaries of sacred learning, that of the Lutherans, at Strasburg, with four professors, and that of the Calvinists, at Montauban, with six. Both of these, but more especially Strasburg, have sunken to

an inferior literary standing.

Law Schools.—Of these there are nine (Paris, Dijon, Grenoble, Aix, Toulouse, Poiters, Rennes, Caen and Strasburg), designed to have five professors each, and two assistant teachers. The professors receive from the government three thousand francs, and fees from the students, according to their popularity as lecturers, under certain limitations. The maximum from both sources is nine thousand eight hundred francs; all over that goes into the treasury. A

course of four years' study is requisite for a degree.

Medical Schools.—Of these there are three, those of Paris, Montpelier and Strasburg. That of Paris has eighteen ordinary professors, thirty-four extraordinary professors, and a still larger number of private teachers. Montpelier has thirteen ordinary professors, and sixteen extraordinary; Strasburg, twelve of each. Their salaries are the same as that of the faculty of law, excepting that the maximum is fixed at seven thousand francs. Students on entering must sustain an examination in ancient literature and in the physical sciences. The course of study occupies four years.

Besides these, there are eighteen secondary medical schools, on entering which, a student is required to understand arithmetic, French, and a little Latin; but must pursue a course of six years' study before he can receive a full degree, which can be conferred by one of the three highest medical schools

only.

Schools of Science.—There are twenty-four schools or faculties of science, located in the same towns with the nine law schools, and in most of those where the theological and medical faculties are established. There are seven professorships in each, viz., of physics, chemistry, mineralogy, botany, zoology (including physiology), mathematics and astronomy; and generally seven professors, though in some places there are only five or six.

Schools of Literature, or Faculties of Letters.—Although originally there was one in each of the twenty-six academies, they are now reduced to nine, viz., those of Paris, Aix, Angers, Besançon, Caen, Metz, Strasburg, Toulouse and Dijon. In the faculty of letters at Paris, there are seven professorships, viz., Greek literature, Latin eloquence and poetry, I rench eloquence and poetry, philosophy and history of philosophy, ancient history, modern history and geography. These are the five faculties originally pertaining to a French university. But the university system is nearly given up, and the universities, with various fortunes, have been mostly resolved into professional schools, or separate establishments, for each of the five faculties.—Twenty-two million francs have been discovered in the vaults of the Tuilleries.

The last volume of Cousin's translation of Plato is in press.—The Complete Works of Cyprian have been translated into French, with copious notes by Guillon, editor of the great work still in progress, Select Library of the Greek and Latin Fathers of the Church.—The Academy of Besancon has offered a prize of three hundred francs for the best Essay on the Observation of the Sabbath, as affecting public health, morality, and the mutual relations of families and citizens.

SWITZERLAND.

The Jesuits' College, at Freyberg, has at present seven hundred students, of whom forty are nobles; that at Schwytz has one hundred and seventy-six.

ITALY.

According to the Catholic Church Gazette, edited by J. V. Hönighaus, Frankfort, the number of bishoprics in the Catholic Church, including the sees of the archbishops, for the year 1838, is seven hundred and ten. Those of Italy are smaller than the others. The statistics of the whole world, according to this paper, stand thus at present: The States of the Church have fifty-nine sees; Naples, eighty-five; Sicily, thirteen; the Ionian Republic, two; the kingdom of Greece, four; Turkey, thirteen; European Russia, eleven; Poland, eight; Bohemia, four; Galicia, five; Transylvania, two; Hungary, twenty; Sclavonia, one; Croatia, three; Dalmatia, six; Illyria, eight; German Austria, ten; Lombardo-Venice, twenty-one; the Duchy of Modena, four; the Duchy of Parma, three; the Duchy of Lucca, one; the Grand Duchy of Tuscany, twenty; the kingdom of Sardinia, thirty nine; Switzerland, four; France, eighty; Spain, fifty-seven; Portugal, seventeen; Ireland, twenty-seven; Scotland, three; England, four; Belgium, six; Holland, one; Prussia, eight; Hanover, one; Saxony, one; the Electorate of Hesse, one; Hesse Darmstadt, one; Nassau, one; Würtemberg, one; Bavaria, eight; Palestine, three; Syria, thirty-three; Cyprus, one; the Island of Scio, one; Natolia, two; Northern Asia, one; Mesopotamia, six; Persia, two; Hindostan, nine; Mongolia, one; Burmah, one; Siam, one; Anam [Cochin China, Tonquin and Cambodia], three; the Molluccas, one; the Philippine Islands, four; China, six; Corea, one; Egypt, one; Malta, one; Morocco, one; the Azores, one; Madeira, one; the Canaries, one; Cape Verde, one; Guinea Islands, one; Angola, one; Cape of Good Hope, one; Isle of France, one; Australia, three; Brazil, eight; Paraguay, one; Argentina [Buenos Ayres], three; Chili, two; Peru and Bolivia, nine; Quito, three; New Grenada, seven; Venezuela, four; West Indies, six; Central America, three; Mexico, ten; the United States of North America, fifteen; Canada, three; Nova Scotia, one; New Brunswick, one; Prince Edward's Island, one; Newfoundland, one.

GERMANY.

Dr. K. R. Jackmann, of Konigsberg, has recently published a Commentary on the Catholic Epistles. It is said to be valuable as presenting the views of

modern critics compressed within a small space. It is of an eclectic character, and betrays no strong attachment to any theological or philosophical system. The whole work is comprised in one volume of three hundred and twenty-six pages .- Mr. Lange, of Breslau, has sent out a volume of five sermons against five crying sins of Germany. His reviewers admit that he has laid his hand on the sins of the times. What are they? "Religious Indifference, Conceitedness, Impatience of Restraint, Disingenuousness and Sensuality."-Professor Bähr, of Heidelberg, has issued a supplementary volume to his History of Roman Literature, devoted to the Christian literature of Rome. The second part of the Supplement treats of the Christian Theology of the Latin language, during the first seven centuries, in a volume of five hundred and three pages. The work, although exclusively literary in its character, is valuable to students in theology, as it gives a full and clear view of the theological literature of that period.—J. T. L. Danz has commenced a Universal Dictionary of Theological and Religious Literature, which, though it is not without imperfections, promises to be of great utility. The great work of Walch does not come down to the present time; the manual of Winer is limited to German theological literature.—The third volume of Hengstenberg's Contributions to the Introduction to the Old Testament, or the second on the Authenticity of the Pentateuch, was announced some months since.—Rettberg, the author of the Life of Cyprian, has recently been appointed Professor of Church History at the university of Marburg .- A stereotype edition of Augustine's Confessions, edited by C. H. Bruder, has appeared at the Tauchnitz press, in small quarto, two hundred and eighty-eight pages. The text is said to be much more correct than in the Benedictine edition, which is disfigured with typographical errors. Ten years ago, the late Mr. Tauchnitz himself edited and stereotyped Augustine De Civitate Dei. It is of great importance to have these standard treatises published separately in a cheap form.—An eighth enlarged edition of Lünemann's Latin Dictionary has been prepared by K. C. Georges .- "For two generations, Germany has had a standing army of authors, amounting to more than seven thousand."-Silesia seems not to be suffering for the want of clergymen; for a few months since, when a place became vacant, eighty individuals made application for it.—Between the years 1825 and 1836, the Moravians sent out one hundred and fifty-eight missionaries, and received into the church eighteen thousand converts from paganism. They have now two hundred and eighteen missionaries, and forty-six stations, and have received in all fifty-one thousand pagan converts.-Prussia has on an average one church for about one thousand inhabitants.—A writer in Bretschneider's Church Gazette states, that "at the time of Constantine (about 300), there were about ten millions of Christians. [Where does he find any sure data?] At the time of Luther, there were about one hundred millions; there are now about two hundred and seventy millions [would to God that they were all Christians]. There are now about seven hundred missionaries in the field; about seventeen hundred native assistants, five hundred stations, four hundred thousand scholars, and five hundred thousand converts." Another somewhat earlier account, in the same journal, gives six hundred and fifty-eight missionaries, one thousand and eighty assistants, four hundred and fifty-five stations, two thousand three hundred and forty-five schools and one hundred and nineteen thousand two hundred and ten scholars. This same learned paper speaks of "Cambridge University in Boston!"-A work, by C. F. Bauer, on the Origin of the Episcopacy in the Christian Church, has appeared at Tubingen. A third edition of Guericke's Church History is commenced.—A third volume of Maurer's Critical, Grammatical Commentary on the Old Testament is out. These are small volumes, written in Latin, and give a good grammatical explanation (much better than Rosenmüller) of the Hebrew text.—A fourth edition of the first volume of Twesten's Theology (Dogmatik) has been issued before the second volume is finished!—Ast's Platonic Lexicon is finished, in three volumes.—A German Dictionary, by the two Grimms, is in preparation, to be comprised in six or seven volumes.—Calvin's Commentary on Genesis, edited by Hengstenberg, is in press.—Lassen, the Orientalist, has just prepared a Sanscrit Reader, and a Manual of Indian Antiquities, in three volumes. Both will be printed before the close of the year.—Winer has finished the second and greatly improved edition of his Bible Dictionary (Realwörterbuch).—A. Pauly has commenced an Encyclopedia (Rëal Encyclopädie) of Classical Antiquities, at Stuttgard.—A new edition of Ritter's Geography of Africa is in press. The fifth volume of his great work is out.—The representations of the Hessian government to the king of Hanover in favor of the exiled Grimms have failed to produce any effect. Jacob Grimm is now in Cassel, occupying the same apartment where, twenty years ago, he commenced his great and justly celebrated German Grammar.

GREECE.

The salaries of the Greek bishops are certainly not very stinted for such a country. They may be divided into four classes. The first class receive eighty thousand Turkish piastres, or about ten thousand dollars; the second class receive sixty thousand, nearly eight thousand dollars; the third class forty thousand, five thousand dollars; the fourth class, twenty-five thousand, a little more than three thousand dollars.—The university of Athens is supplied with twenty-four teachers. The students of law are the most numerous.

RUSSIA.

Under the imperial counsellor and director, Uwaroff, men of letters and science in Russia are encouraged and supported in a high degree. Russian scholars of promise, scientific agents and travellers are supported in almost every country on the globe; learned associations are formed; and universities are liberally endowed. The six universities of St. Petersburg (with three hundred and fifty-two students), Moscow (about nine hundred), Helsingfers (in round numbers, five hundred), Dorpat (six hundred), Charkow (three hundred and fifty), and Kassan (one hundred), are all flourishing. In March last there was installation of the imperial university of St. Petersburg, and the rector, in his address, furnished some interesting statistics. He says that, under Catharine II, Russia had two hundred and fifty schools, and five hundred teachers; under Alexander, it had twelve hundred schools, and three thousand five hundred teachers; it now has one thousand seven hundred and forty-four schools, and more than six thousand teachers. The university had, when first put in operation (1821), only forty-eight students; it now has three hundred and fiftyone. The university of Kasan, near the Wolga, under the charge of the celebrated Mussin-Puschkin, furnishes better facilities for studying several of the living languages of Asia than even Paris. The professors are Europeans, educated in Asia; the stores of unpublished Asiatic literature collected there are immense,—all North and Central Asia are searched for their literary treasures. The Arabic, Persian, Tartar, Chinese and Mongolian languages are taught, to which the Armenian and Thibetan are soon to be added. The Mongolian language is taught no where else in Europe; and yet scarcely any field of literature is casting so much new and important light on the history of Asia as this. Some of the fruits of this study have been presented by Schmid, in his Investigations respecting the Religion, Politics and Literature of Central Asia.-The present population of European Russia, exclusive of the army and navy, is sixty-one millions. The female population, of which there has never before been a census taken, and which has usually been reckoned double that of the males, turns out to be only thirty-two million twenty-three thousand.

QUARTERLY LIST.

DEATHS.

JOHN LAWTON, in Pitcher, N. Y., June 30,

aged 78. J. F. Bridges, in Southwick, Mass., August 16, aged 52.

ISRAEL HODGE, in Mendon, N. Y., July 9, aged 71.

Ohio, Aug. 14, aged 44.

JETHRO JOHNSON, in Hephzibah, Pa., July

15, aged 70.

SAMUEL SIMMONS, in Winchendon, Mass., aged 66.

PROSPER DAVISON, in Lyme, Conn., Sept. 24, aged 32.

ELISHA CUSHMAN, in Hartford, Conn., Oct. 26, aged 50.

SENECA STANLEY, in Cornville, Me., Sept. 17, aged 52.

CHRISTMAS EVANS, in Wales, July 20, aged 79.

Samuel Huggins, in Philadelphia, Pa., Nov. 12, aged 54.

JOY HANDY, in Fredonia, N. Y., July 5, aged 66. JESSE VANTER, in Jefferson co., Indiana, March 20, aged 82.

JOHN ALMOND, in Newton co., Ga., Aug.

14, aged 36. TIMOTHY SPAULDING, in Laport, Indiana,

Aug. 4, aged 45.

12, aged 75. MATTHEW BOLLES, in Hartford, Conn.,

Sept. 26, aged 69.
APPLETON MORSE, in Fitchburg, Mass.,
Oct. 24, aged 33.
JESSE A. BEAN, in Shapleigh, Me., July

24, aged 21. G. Barclay, in Irvine, Scotland, July 20.

ANDREW SUTER, Owen co., Ky.

ORDINATIONS.

J. S. ANTLEY, at Mount Carmel, S. C., June 24.

THO. K. PURSLEY, at Sardis, S. C., June

JOEL KENNEY, at Wenham, Mass., June 29.

C. P. Davis, at Paris, Me., June 27. NORMAN N. WOOD, at New Lebanon, N. NORMAN N.

Y., June 27.

JOHN H. WATERBURY, at North Stamford,

Conn., June 27. W. S. Bishop, at Green, Ohio, in May. Charles H. Green, at Parsonsfield, July

JONAH C. WARREN, at North Oxford, Mass., Aug. 28. EDWARD MATTHEWS, at New York city,

Sept. 1.

AHIRA JONES, at Saco, Me., Aug. 16.
ALBERT DUNBAR, in Friendship, Me., Aug. 19.

BENJAMIN D. SMALL, at Etna, Me., June 6. SAMUEL B. WILKINS, at Effingham, S. C.,

Aug. 2.
L. D. Horner, at Shiloh, Va., Aug. 17.
C. H. Slafter, at Utica, N. Y., Aug. 23.

VM. M. PRATT, at Vernon, N. Y., Aug. 15. N. Y., Aug. 21. srow, at Burlington Flatts,

JOEL ALLEN, at Brownsville, S. C. A. M. SWAIN, at Guilford, N. H., in July. ASAHEL C. KENDRICK, at Hamilton, July

NICHOLAS BRAY, at Jefferson, N. H., July

SILVANUS G. SARGEANT, at Belfast, Me., June 13.

WILLIAM REED, at East Windsor, Conn., June 27.

B. F. GARFIELD, at Greenwich, N. Y., June 22.

WALTER T. SARGEANT, at Nobleborough, Me. Sept. 5.

LUCIUS HAYDEN, at Dover, N. H., June 5. GEORGE C. CHANDLER, at North Spring-field, Vt., Sept. 16.

Josiah Goddard, at Shutesbury, Mass., Sept. 27. ROBERT F. ELLIS, at Springfield, Mass.,

Sept. 19. Wm. C. CRANE, at Baltimore, Md., Sept.

PAUL S. Adams, at Sanford, Me., Sept. 19. John H. Lerned, at Salisbury, N. H., JOHN H.

Sept. 18, ATHAN A. REID, at Wakefield, R. I., NATHAN Sept. 19. ELIAS Dodson, at Richmond, Va., Sept.

29. HIRAM B. HAYWARD, at Macedon, N. Y.,

Sept. 28. PHILETUS B. SPEAR, at Macedon, N. Y., Sept. 28.

TRACY SCOTT, at Alden, N. Y., Sept. 12. EDWIN C. BROWN, at Hudson, N. Y., Sept.

D. W. PHILLIPS, at Medfield, Mass., Oct. 3. THEODORE S. PILLSBURY, at St. George, Me., Sept. 26.

JOSHUA CURRIER, at Canaan, N. H., Sept. WM. D. WOODRUFF, at Granger, Ohio,

Sept. 18.
N. B. Tindall, at Camden, N. Y., Sept.

WM. A. SMITH, at Chesterfield, Conn., Sept. 25

EDWARD D. VERRY, at East Machias, Me., Oct. 18.

EZRA M. BURNHAM, at Hillsdale, N. Y., Oct. 10.

FISHER DAY, at Lunenburg, Vt., Sept. 27.
IRA LELAND, at Fair Haven, Mass., Sept.

O. B. WALKER, at Baring, Me., Sept. 24. Spencer Carr, at Conneaut, Ohio, Sept.

SILAS BAILEY, at Worcester, Mass., Nov.

J. O. Mason, at Granville, N. Y., Aug. 30. ISAAC H. BROWNSON, at Peterborough, N.

Y., Aug. 29.
Comport Beebee, at Campbill and Booth ch., Steuben co., N. Y., June 5.
W. A. Nichols, at Brookfield, Mass., Sept. 12.

- MARTIN EASTWOOD, at Queensbury, N. Y., At Needham, Mass., June 20. Sept. 13.

 HARRISON SAVNE, at Salem, Ohio, Oct. 15. At Schuylkill Falls, Pa., June 7.
- HARRISON SAYNE, at Salem, Ohio, Oct. 15. JOHN FAIRCHILD, at Oakland, N. Y., Sept.
- EZRA DEAN, at Aurelius, N. Y., Aug. 29. BENJAMIN S. WILLIAMS, at Smithfield, N.
- Y., Sept. 26. DAVID J. LLOYD, at Erie, Pa., Sept. 12. JAMES CUSICK, (Indian) at Shelby, N. Y., June 14.
- Wм. A. Sмітн, at Montville, Conn., Sept. 25.
- CHARLES E. BROWN, at Litchfield, N. Y., Sept. 10. EDV MASON, at Schenectady, N. Y., Oct.
- 30. ALANSON P. MASON, North Penfield, N. Y.,
- Oct. 30.
 INGRAHAM POWERS, Jefferson, N. Y.
 CHARLES WILLET, at Tareffville, Ct., Nov.
- ALEXANDER BUSH and JAMES SQUIER, at North Tyringham, Oct. 17.

 John M. Courtney, at Morristown, N. J.,
- Nov. 15. GEORGE H. BLACK, at Boston, Nov. 22.

CONSTITUTION OF CHURCHES.

- At Marshall's Creek, Ill., June. At Howel, July. At Franklin Dale, N. Y., June 5. At Newport, Ohio, Jan. At Richmondville, N. Y., May. At Little Muskingham, Ohio, Jan. At Durham, Me., Aug. 9. At Little Deer Isle, Me., July 21.

- At Schuylkill Falls, Pa., June 7
 At Mansfield, Mass., Aug. 26.
 At Guilford, Ill., Aug. 22.
 At Rockport, Ill., May 5.
 At Robertstown, Tenn., June 8.
 At Louisville, Ky., Sept. 30.
 At Mount Washington, Ky., Sept. New Market, Ohio, June 10.
 At St John, New Brunswick.
 At New York (Berean church).
- At New York (Berean church), Oct. 18.
- At Milford, Sept. 23.

- At East Union, Ohio, Sept. 8.
 At Essex Village, N. Y., Oct. 20.
 At Smithville, N. Y., Sept. 27.
 At Long Plain, Fairhaven, Mass., Oct. 16.
 At Washington, Ky., Sept. 16.
 At Milford, N. Y., Sept. 23.

DEDICATIONS.

- DEDICATIONS.
 In Wilmington, N. C., May 27.
 In Westfield, Mass., Aug. 29.
 In Dorchester, Mass., Aug. 1.
 In Mansfield, Mass., Aug. 26.
 In Cedarville, N. Y., June 15.
 In Kennebunk Port, Me., Sept. 26.
 In Lowell, Mass., Oct. 4.
 In Hollis, N. H., Oct. 4.
 In Fairhaven, Mass., Sept. 16.
 In East Union, Ohio, Sept. 8.
 In New York, Sept. 18.
 In Dover, Me., Oct 10.
 In Weston, Vt., Oct. 31.
 In Lebanon, Ohio.
 In Medfield, Mass., Oct. 3.

Note .- The above List embraces two quarters, in consequence of the necessary omission in the last number.

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